

Arabic Adeni Textbook

Arabic Dialect Series
(Yemen)

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PREFACE

This work was developed to meet the need for an introductory course in Adeni Arabic. It is designed for users who have some background in Modern Standard Arabic and who have a special interest in Arabic dialects. There are some variations within Adeni Arabic which correlate with the educational level of native speakers. Educated speakers tend to shift to a more formal language when speaking about certain subjects (e.g., politics, religion, the economy). It is often possible to infer, if not the social class, then the degree of education of speakers by the way they speak and the expressions they avoid using. This fact had some bearing on selecting native speakers to assist in this work.

This Textbook is designed to provide the basic conversational and grammatical structures of the Adeni dialect. After the completion of the book, the user will be able to carry on conversations in a wide range of social situations. He will also be able to comprehend language spoken at a normal rate of speed on a variety of subjects.

The Textbook consists of an introductory section on the transcription system, the sound system and useful classroom expressions followed by a series of thirty lessons, five of which are review lessons. Each lesson consists of a dialogue, model sentences, notes, a vocabulary list, drills and situations. The dialogues and model sentences were developed from recordings of spontaneous, unrehearsed conversations of native speakers in various situations. They cover a wide variety of subject matter relevant to day-to-day life in Aden. The dialogues as well as the model sentences are accompanied by parallel English translations. The English translations were kept as close as possible to the Adeni text in order to enable the user to see the relationship between the two. Grammatical and cultural notes have also been provided in order to facilitate a better understanding of the dialect as well as the society in which it is spoken. The vocabulary lists contain grammatical information such as, gender, number, etc. Verbs are listed in the third person singular masculine in both the perfect and imperfect aspects. The drills are designed to provide practice in the use of new vocabulary and grammatical structures.

The section on the transcription system and the sound system is designed to acquaint the user with the transcription employed throughout the Textbook. The symbols used for the transliteration are those most commonly employed for Arabic dialects. In daily speech, short vowels are often omitted because of elision and assimilation or because of the difference in pronunciation among native speakers. The drills provided in this section will help the student to

acquire a pronunciation of Adeni Arabic sounds which is as close as possible to that of a native speaker.

The following works were of great assistance in preparing this book:

Ghanen, M.A. *Adeni Arabic for Beginners*. 1958.

Dawod, T.H.O.M. *The Phonetics and Phonology of An Aden Dialect of Arabic*. Ph.D. Thesis. University of London, 1952.

Cantarino, Vicente. *Modern Arabic Prosee*. Indiana University Press, 1974.

McCarus, Ernest and Rammuny, Raji. *A Programmed Course in Modern Literary Arabic Phonology and Script*, University of Michigan, Ann Arbor, Michigan, 1974.

Peace Corps, Yemen. *Arabic Basic Coursee*. Beirut, Lebanon, 1973.

My sincere gratitude goes to the many native speakers who assisted me in bringing this work to completion. Special thanks are due to Mrs. Sandra Walden who was responsible for keyboarding and formatting the Textbook from beginning to end.

Habaka Feghali
July, 1990
Washington, D.C.

INTRODUCTION

The Classical Arabic (hereafter CA) of the Qur'an and the Modern Standard Arabic (hereafter MSA) of contemporary newspapers, magazines, and books are radically different from the many recognizably distinct Arabic spoken dialects (the so-called vernaculars) in use today throughout the Arab and Islamic world. Research on some of them, numbering into the hundreds, has been undertaken and published during the past century. The more we learn about them, the greater seems the complexity of variation throughout the Arabic-speaking world. My own research on Nigerian Arabic is testimony to this. Indeed an Egyptian friend of mine looking through my Nigerian Arabic dialectal dictionaries commented on how little seemed familiar to him. The words he did recognize, he confided to me, were pronounced very differently from his own Cairene.

The Arabic language has spread from the deserts of Arabia through diverse geographically-alien territory during the years of the Islamic conquests. As a result, the populations of many different countries underwent an Arabization process as Arabic became their mother tongue. In many cases, this resulted in a bilingualism or even a multilingualism, such as with Arabic and the many Berber languages of North Africa (Shilha, Tamazight, or Kabyle, to mention but a few), or with the modern South Arabian languages such as Shauri, Jibbali, Mehri, Harsusi, Soqotri, and so on, which are spoken in South Arabia and some of the islands off the Arabian coast (e.g., Soqotra). It must not be forgotten that between 1200 B.C. and approximately 550 A.D. in what is now South Yemen, there existed the great Minaean, Sabaeen, and Himyaritic kingdoms in which the ancient South Arabic languages (closely related to the Ethiopian Semitic languages) were spoken. After all almost everyone has heard of the Queen of Sheba (=today's North Yemen). South Arabic or South Arabian languages, incidentally, are not mutually intelligible with North Arabic (this is the language we normally just call Arabic).

Reliable statistics are lacking for the percentage of bilingualism involved, however, it is safe to say that there is some Arabic-South Arabic bilingualism in the entire area of the southern portions of the Arabian peninsula. Arabic carries with it a tremendous amount of prestige since it is the language of education, religion (Islam), business and civilization in general. The literacy rate for South Yemen (People's Democratic Republic of Yemen) is, according to the 1978 census, only 32%.

It is crucial for anyone contemplating a visit or a longer stay there to be familiar with the local dialect since one is apt to meet many illiterate and/or uneducated persons. Since the country is a large one (290,000 square kilometers or 112,000 square miles), it is not surprising that there are many spoken dialects represented by the population of over 2 million. The best-known dialect of the area, linguistically speaking, is probably Dathinah, a tribal area about 100 miles northeast of the port city of Aden. The pioneering linguist, Carlo de Landberg (also known as Le Comte de Landberg), spent much time in Aden and surrounding areas gathering the texts for his monumental 4-interrelated volumes published in Leiden between 1901-1913 and entitled *Etudes sur les dialectes de l'Arabie meridionale*. Volume I deals especially with Hadramawt (1901). Volume II is on Dathinah (1905), while grammatical commentary on the prose texts collected appeared in 1909. The grammatical commentary on the poetic texts collected was published in 1913. However, this work was done long ago and is hardly accessible to today's era of practical-minded students.¹ Landberg's books were written with a scholarly audience in mind.

South Yemen today consists of the capital city of Aden (a former British Crown Colony, called in Arabic *ṭadan*) and the less developed interior (called by the British, the Western and Eastern Aden Protectorates) plus some islands such as the already-mentioned Soqatra (or Socotra) in the Gulf of Aden and Perim in the Red Sea. Since the economy of the People's Democratic Republic of Yemen is largely concentrated in Aden, this textbook has been designed and implemented with the Adeni dialect particularly in mind. The dialogues and texts in this book reflect the educated urban style of speech which would likely be understood by other educated Arabs in many other parts of the Arab world as well. A good deal of the following pages can readily be comprehended by many Arabs since the Adeni Arabic vocabulary used is quite pan-Arabic, however, there are certain major differences which are important. Moreover, my statements about any mutual comprehensibility must always be qualified by the degree of education present in the individual speaker as well as travel and familiarity with the entire realm (i.e., an enormous continuum) of modern Arabic dialects.

As is well known, Yemeni Arabic vernaculars differ considerably from the other types of spoken Arabic dialects such as those found in Saudi Arabia and the Gulf countries, the Sudan and the other Black African countries, Syria, Palestine, Lebanon, etc. There are phonological, morphological, syntactic, but particularly lexicographical isoglosses or words used in Adeni Arabic, which would not be understood, for instance in some of the other countries of the Middle East or Africa.

In the area of phonology, one easily observes some differences, such as the substitution of the voiced pharyngeal fricative ʔ for the glottal stop ʔ *hamzah* in the root *bdʔ* *begin, start*, or *barraʔ outside* < CA *barran*, many dialects *barra*. In the realm of morphology (inflection), the *bal-* future marker is noteworthy for the Adeni dialect, as is the noticeable differentiation of, say, the first person independent pronoun *ana* / (m.) and *ani* (f.). Moreover, these pronouns are used as objects, e.g., *shāfana* *he saw me*, or *lanahna* *to us*. These are striking developments, especially when compared to MSA and other modern Arabic dialects.

Let me mention only a few of the lexicographical, dialectal traits which the student of Adeni Arabic would immediately notice after living elsewhere in the Arabic-speaking world. The word *bābūr* means *car* in Adeni Arabic, whereas it usually means *locomotive* or *steamship* elsewhere.

Some words (linguists call them *lexemes*) are almost dead give-aways to the Adeni dialect. They are: *dahḥin now*, *haqq of*, *mīz table*, pl. *amyāz*, *rīgāl*, *man*, *hurma malḥa beautiful woman*, *marra very*, *raʕi wait*, *gābil child*, pl. *guhāl*, *līm ḥālī orange*, *dakhtar doctor*, *yōm attalūt Tuesday*, *bannad close* (from the Persian *v. bāndan*), *fībīh in it*, *ēsh fībak what's wrong?*, *ṣēd fish*, *wāgi next*, *sāni straight*, *shāqi waiter*, *laqf mouth*, *rakha break*, and many others.²

As you read the following sentences, many of the above-mentioned words appear over and over again, but do not think they can be used throughout Lebanon, Libya, or Kuwait, for you would be just as "understood" by those locals using English or French, perhaps even more so. For instance *now* is *dahḥin* in Saudi Arabia, *dahḥin* in Aden, *dilwa-ti* in Egypt, *halla-* in Syria and Lebanon and *daba* in Morocco, whereas *very* is not *marra* in Morocco but rather *bizzāf*. But there are many *lexemes* in this textbook you will be exposed to which can be used throughout the Arab world, as has already been mentioned.

As is also well documented, the cleavage between the contemporary, modern Arabic literary language and the various colloquial Arabic dialects is so great that an uneducated Arab from a small village in Libya or South Yemen cannot understand MSA. So too, with some of the subject matter in the pages which follow, an uneducated Yemeni would perhaps encounter some difficulty with a text about the United Nations, but would surely have no problem with a story about chewing *qat* (a mild narcotic), a national pastime of both North and South Yemen. The matter of vocabulary is always "linguistically relative."

There have been various attempts to turn some of the dialects into literary languages superseding the contemporary literary language which linguists call MSA. One day, if I may hazard a guess, Adeni Arabic will be so different from Egyptian Arabic that it may evolve into a literary language in its own right (as French split off from the other Romance languages, all of which derive from Vulgar Latin). But for the time being, anyone travelling to South Yemen and contemplating spending any time there would be well advised to learn both the colloquial Adeni dialect as is exemplified in this textbook as well as some MSA (a little bit about the latter, at any rate). As you might surmise, the Adeni dialect is quite close to the North Yemenite dialects.

The strength of the lessons which follow is that they utilize what I call the "textual" approach to foreign language study. These dialogues, texts, and sentences are reminiscent of an older, philological approach to foreign languages common in more traditional educational circles. These narratives describe the culturally-relevant and significant aspects of Adeni and Yemeni culture and civilization as a whole. The peoples and governments of both North and South Yemen recognize that the two countries are one nation. Language and culture are interrelated domains. One cannot learn one without the other, and so becoming intimately familiar with the contents of these texts and dialogues will certainly make your transition to life and living in Aden much easier. You will come to learn something of Yemeni customs and values. You will enjoy reading about Yemeni culture and modern-day affairs and problems. This textbook will also make you familiar with crucially important "educated" vocabulary, i.e., all the words used herein are most useful indeed. The student should keep in mind, though, that there is no substitute for the memorization of vocabulary, although there are various "tricks" which you can develop to assist you with this task. The *Arabic Adeni Reader*, which should be used after the material from this textbook has been mastered, will present to you the language in its cultural context. This will be, of course, a tremendous aid to vocabulary acquisition. I wish to point out that Arabic is **not** hard, just different.

Adeni Arabic can be described as a dialect which, in many ways, is somewhat close to MSA. If you already have some knowledge of MSA, that should make your transition to the Adeni dialect a little easier.

The tapes which accompany the book will greatly facilitate your intuitivizing this material. The more you listen, the greater your speed and accuracy of assimilation. My own experience tells me that language learning and tape listening should occur frequently; five or six times a day is best for 15-30 minutes per time; less is OK if you are too busy. Pick your best (most peaceful) times of the day or night! Go for it!, as the expression goes. But remember the old Arabic saying about learning Arabic: **samʿ fataqlid fatakrār faṣaḥr** "listening, and imitation, and repetition, and

patience." This surely holds for the following textbook for Adeni Arabic as well as the accompanying *Arabic Adeni Reader* with Grammatical Commentary. Good luck!

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1. There are other textbooks available, but I have never had the opportunity to examine them. After several years of trying to obtain them, I presume they are "unavailable." However, for the sake of completeness, they will now be listed: (1) L.H.S. Emerson and Mohammad Abdoh Ghanem, *Aden Arabic Exercises*, Aden, 1943; (2) M.A. Ghanem, *Aden Arabic for Beginners*, Aden, 1955; (3) Hamood Hason and Khan Saheb Syed, *Arabic Simplified, Being A Manual of Colloquial and Written Arabic Containing Sentences on Various Subjects*, 1941, 2nd ed., Aden.

2. There are many loanwords such as **drewal driver** and **harra hurry** from English.



ABBREVIATIONS

act.	active
adj.	adjective
adv.	adverb
coll.	collective
comp.	comparative
cf.	compare; refer to
conj.	conjunction
CV	consonant followed by a vowel (a basic syllable type in the languages of the world)
def.art.	definite article
du.	dual
e.g.	for example
f.	feminine
fig.	figurative
i.e.	that is (to say)
impf.	imperfect
imp.	imperative
intr.	intransitive
lit.	literally
m.	masculine
MSA	Modern Standard Arabic
neg.	negative
n.	noun
pl.	plural
part.	participle
pass.	passive
prep.	preposition
pron.	pronoun
pro.n.	proper noun
rel.pron.	relative pronoun
s.	singular
s.o.	someone
s.th.	something
tr.	transitive
v.	verb
v.n.	verbal noun

THE TRANSCRIPTION SYSTEM

The Arabic language has many sounds that do not have exact equivalents in English. Following is a list of the symbols used in the transcription of the sounds of Adeni Arabic with their approximate English equivalents. The student should attempt to imitate the instructor carefully since the Arabic sounds do not always correspond to the English ones.

ARABIC	LETTER	SYMBOL	ENGLISH EQUIVALENT
	ء	ɛ	the glottal stop; the glottal catch in the throat (glottis closed) between the two vowels in <i>oh-oh</i>
	أ	a; ā	short a, as the a in <i>bat</i> ; long ā, as the a in <i>bad</i> or the a in <i>father</i> , depending on the surrounding consonants
	ب	b	as the b in <i>bed</i>
	د	d	as the d in <i>dad</i>
	ذ	d	no English equivalent; raise the back of the tongue while producing this sound (pharyngealized/velarized)
	ظ	d	
	ف	e f	as the ai in <i>bait</i> as the f in <i>foot</i>
	ج	g	as the g in <i>got</i>
	ح	gh	no English equivalent; similar to the French r in <i>Paris</i>
	ه	h	as the h in <i>hat</i>

h	no English equivalent; tighten the muscles of the tongue and whisper without voicing (voiceless pharyngeal fricative)
i; ɪ	short i, as the i in <i>hit</i> ; long ɪ, as the ee in <i>feet</i>
k	as the k in <i>kit</i>
kh	no English equivalent; as the Scottish ch in <i>loch</i>
l	as the l in <i>light</i>
m	as the m in <i>mad</i>
n	as the n in <i>net</i>
ō	as the oa in <i>boat</i> , but without diphthongization
q	no English equivalent; when producing it, say <i>chalk</i> and hold the k longer in the back of your throat (uvular)
r	as the Spanish r in <i>pero</i>
s	as the s in <i>sofa</i>
ʃ	no English equivalent; raise the back of the tongue when producing this sound (pharyngealized/velarized)
sh	as the sh in <i>shut</i>
t	as the t in <i>tent</i>
ʈ	no English equivalent; produce it with the back of the tongue raised (pharyngealized/velarized)
u; ū	short u, as the oo in <i>foot</i> ; long ū, as the oo in <i>fool</i>

و	w	as the w in <i>wind</i>
ي	y	as the y in <i>yellow</i>
ز	z	as the z in <i>zinc</i>
ع	ʔ	no English equivalent; produce it while tightening the very back of the throat (pharyngealized); the voiced counterpart of h

PRONUNCIATION

The Adeni Arabic dialect has eight consonants that have no English equivalents. They are represented by the letters **q**, **t**, **s**, **d**, **h**, **ṭ**, **kh**, and **gh**. The phonemes **q**, **t**, and **ḍ** are produced with the back of the tongue raised toward the top of the mouth. This is usually described as pharyngealized/velarized or emphatic. Listening to texts will also facilitate your mastery of these sounds.

1. The Consonant ق, q

To pronounce **q**, say the word *chalk*. Hold the final **k** a little longer and then let the back of the tongue contact the soft palate. Now, and while your tongue is in this position, slide it back until the very back part it is touching the very back part of the velum and the uvula. This is the place of articulation for **q**. Practice making this extreme back tongue-uvula contact until you acquire a reasonably accurate pronunciation of the sound **q**. The letter **k** is an aspirated voiceless velar stop, while **q** is an unaspirated voiceless uvular stop.

k and **q** are different from each other in their influence on following vowels. The consonant **k** requires a front pronunciation of the following vowel, while the letter **q** requires a back pronunciation, e.g., the vowel **ā** in *kād* sounds like *a* in *cat* while the same vowel in *qād* sounds like *a* in *car*. The sound of the following vowel will help you identify the two consonants and it will assist you in producing the proper sound yourself. This holds true for other pairs such as **s** and **ṣ**.

2. The Consonant ص, ṣ

The consonant **ṣ** is a voiceless pharyngealized/velarized sibilant quite different from the English **s**. To produce the sound, curve the tongue upward slightly at the edge and almost touching the palate and the upper gum. The consonant **s** requires front pronunciation of the following vowel, whereas the pharyngealized **ṣ** requires the back pronunciation of the following vowel.

sād	ṣād
bās	bāṣ
sār	ṣār
sān	ṣān
sēf	ṣēf
khās	khāṣ
kās	qaṣṣ

The vowel quality is a significant clue in differentiating between **s** and **ṣ**.

3. The Consonant ض, ḍ

The Arabic language has two **d**'s, the front **d** like the English **d** in *dad*, and the pharyngealized/velarized **ḍ**. When producing this sound, let the whole middle of the tongue cover the roof of the mouth. The consonant **d** requires a front pronunciation of the following vowel, e.g., *Dan*, whereas **ḍ** requires a back pronunciation of the following vowel, e.g., *dark*.

dāt	ḍāt
dān	ḍān

dād
ḍarab

dāl
daras

4. The Consonants ت, t and ط, ṭ

These two consonants are also a pair of front and pharyngealized/velarized consonants. The **t** is like the English **t** in *tea* while **ṭ** is different from **t** in many significant ways.

- The tongue is very tense while producing the sound **t**.
- t** is slightly aspirated, i.e., it is pronounced with a little burst of air, while the **ṭ** is unaspirated.
- t** requires front pronunciation of the following vowel, while the **ṭ** requires back pronunciation of the following vowel. Observe the differences in the following words:

tāb	tāb
tōb	tōb
tīn	tīn
tār	tār

5. The Consonant خ, kh

There is no English equivalent for the consonant **kh**. It is a voiceless uvular fricative. To produce the sound **kh**, raise the back of the tongue close to the uvula. Then force the air through this constricted passage creating this fricative. The phonemes **k** and **kh** are very different in pronunciation. The phoneme **k** is pronounced by complete blocking of the passage of the air stream between the velum and the back of the tongue, whereas **kh** is a guttural sound similar to the *ch* in Scottish *loch* or German *ach*. Remember that the Arabic **kh** is always a voiceless uvular fricative regardless of the following vowels. Notice the difference between the sounds **k** and **kh**.

akh	akl
khad	kad
khawa	kawa
kharaḡ	karaḡ
khāf	kāf
khān	kān
sakhan	sakan

6. The Consonant غ, gh

The Consonant **gh** has no English equivalent. It is a voiced counterpart of **kh**. Both **gh** and **kh** are produced by raising up the back of the tongue towards the soft palate, but not blocking the air passage. The sound **kh** is voiceless while the **gh** is a voiced uvular fricative. An excellent practice for **gh** is to gargle without water. The **gh** sound is similar to the French *r* in *Paris*.

gharīb	khālīl
ghāli	khālī
shughl	khangar
ghēr	dakhilī

7. The Consonant ʔ

There is no English counterpart for the sound ʔ. It is pronounced by tightening the muscles of the throat as low as possible while the air is forced through the throat until the sound is produced. The phoneme ʔ is a voiceless pharyngeal fricative. Make the distinction between ʔ and h. ʔ is pronounced when the muscles of the throat are relaxed, while h is pronounced when the muscles of the throat are quite tense. A helpful way to produce the sound ʔ is to whisper *ah* forcefully while keeping the throat muscles very tense. Notice the difference between the sounds ʔ and h.

nahl	nahl
hayy	hi
hamal	hamal
hāl	hal
laham	naham
aḥsan	aḥsan

8. The Consonant ʔ

The consonant ʔ has no English equivalent. In producing the sound tighten the throat muscles used in gagging. The phoneme ʔ is a voiced faucalized pharyngeal fricative, whereas h is a voiceless faucalized pharyngeal fricative. The phoneme ʔ is the voiced counterpart of ʔ. Observe the difference between ʔ and h in the following:

bāʔ	bāh
sharaʔ	sharah
shāʔir	shāhib
ʔada	ḥaba
ʔārif	ḥārib

9. The Symbol ʔ

The symbol ʔ is called **hamza**. The **hamza** is not a letter, but an auxiliary sign. The **hamza** is normally written over or under the letter which is called in Arabic the **hamza chair or seat, kursi**. Oftentimes the **hamza** is written by itself without a seat. The **hamza** is a glottal stop, which may occur at the beginning, middle, or end of a word. To produce the sound stop the air passage in the throat, then release it with force. Practice by taking a deep breath, hold it for a while, and release it. You will then hear an explosion as the air bursts forth out of the windpipe. One way to help you produce the sound is to articulate *oh-oh* and leave a break between the two syllables. The catch in the throat that can be heard before the second *oh* is the glottal stop.

Notice the **hamza** in the following:

saʔal	rāʔ
raʔis	fiʔa
fuʔad	hayʔa
suʔāl	ruʔūs
ʔinnani	mutaʔakḥḥir

10. The Adeni dialect has some sounds that differ from Modern Standard Arabic.

- The phoneme ʔ g as in *George* becomes g as in *got* or *gold*.
- The phoneme ʔ θ as in *thin* becomes t as in *table* e.g., *ṭhalātha* is pronounced *talāta*. However, the student should on occasion expect to hear it as it is pronounced in Modern Standard Arabic, especially by educated natives.
- The phoneme ʔ ḍ as in *this* becomes d as in *dad*.

Standard Arabic

hāḍa
hāḍih
hākāḍa

Adeni

hāda
hādi
hākada

11. Double Consonants

All Arabic consonants can be doubled or geminated. This means that their pronunciation is prolonged. The auxiliary ʔ, called *shadda*, is written above a letter to indicate that it is doubled.

daras
khabar
ṭallaʔ
barad

darras
khabbar
ṭallaʔ
barrad

12. The ʔ sukūn

The sign ʔ is called **sukūn**, which means *silence* in Arabic. **Sukūn** is a small circle written above the consonant to denote the absence of a vowel. Every consonant followed by a vowel receives a vowel sign, e.g., **ḍamma** (short u) ʔ, **ru**, **fatha** (short a) ʔ, **ra**, or **kasra** written under the letter (short i) ʔ, **ri**. Whenever these signs are absent, a **sukūn** should be written to indicate their absence. These diacritics are necessary in Classical or Modern Standard Arabic.

dur
sir
bir
sifr
bar

tum
walk
rightness
zero
wilderness

13. Vowels

The vowel **a** is pronounced like the *u* in *run*, but it is pronounced like the *a* in *cat* in other dialects. It is written with the sign **fatha** over the consonant letter. Its long form, transcribed **ā**, is like the *a* in *cab*, but sometimes like the *a* in *car*. Carefully stressed long **ā** is twice as long as stressed short **a**.

daras
kharag
barad
dam
zar

dāris
khārig
bārid
dām
zār

The vowel *u* is pronounced like the *u* in *put*. It is written with the sign **ḍamma** over the consonant letter. Its long form, transcribed *ū*, is pronounced like the *u* in *rude*. The letter **و** also represents the consonant *w*, pronounced like the *w* in *wait*.

gud	gūd	wagad
dur	dūr	ward
ṣun	ṣūr	waṣal
rud	ṣaṣūr	kawa

The vowel *i* is pronounced like the *i* in *fit*. It is written with the sign **kasra** under the consonant letter. Its long form, transcribed *ī*, is pronounced like the *ee* in *need*. The letter **ي** also represents the consonant *y*, pronounced like the *y* in *you*.

gild	leather, skin
gidār	wall
gins	kind, race
bint	girl
bilād	country
gadīd	new
faqīr	poor
dīn	religion
līm	lemon
laṭīf	kind, gentle

THE DEFINITE ARTICLE AL

The definite article **al** is called in Modern Standard Arabic **adāt attaṣrif**, or **lām attaṣrif** (the sign of making known). It is prefixed to a noun or to an adjective, e.g.,

walad	boy	alwalad	the boy
kabīr	big	alkabīr	the big

The Definite Article and its Pronunciation

The Arabic letters are divided into two classes.

The letters **a, b, g, h, kh, ʿ, gh, f, q, k, m, w,** and **y** are usually referred to as **hurūf qamariyya** (moon letters). The word *moon* in Arabic is **qamar**, and since its initial consonant is one of these letters they were named after it. The definite article is pronounced **al** when it is prefixed to a word that begins with one of the above letters.

DRILL 1

balad	country	albalad
aṣma	blind	al-aṣma
gamal	camel	al-gamal

ḥarb	war
khēr	good, blessing
ʿāṣima	capital
ghayma	cloud
fuṣṣa	chance, opportunity
qalam	pencil
kalb	dog
hiba	donation, gift
malʿab	playground
walad	child
yad	hand

alḥarb
alkhēr
al-ʿāṣima
alghayma
alfuṣṣa
alqalam
alkalb
alhiba
almalʿab
alwalad
alyad

The remaining consonants are referred to as **hurūf ṣamsiyya** (sun letters). The Arabic word **ṣams** *sun* begins with the letter **ṣh**. The -l of the definite article is assimilated to the following sun letter to form a double consonant. The sun letters are: **d, q, l, n, r, s, ṣh, t, z.**

DRILL 2

tuffāḥa	an apple	attuffāḥa
dars	lesson	addars
riggāl	man	arriggāl
ziyāda	increase	azzīyāda
ruz	rice	arruz
saʿā	watch; hour	assāʿa
ṣhams	sun	aṣṣhams
ṣabāḥ	morning	aṣṣabāḥ
ḍule	rib	addule
ṭayyāra	airplane	aṭṭayyāra
luḡha	language	alluḡha
nahr	river	annahr

NUNATION

Nunation is called **tanwīn** in Arabic. It is formed by suffixing **n** to nouns or adjectives that do not have the definite article **al**: This applies to Classical and Modern Standard Arabic only, e.g.:

bintu	girl
al-bintu	the girl
bintun	girl

Nunation always follows a short vowel as shown above. The Adeni dialect retains nunation only for certain accusative forms as in the following:

giddan	very
ahlan	hello
ṭabʿan	surely

matalan
aşlan
abadan
däyman
hālan
idan
yömiyyan

such as, for instance
basically
not at all
always
right away, soon
therefore
daily

All the above words are loan words in Adeni Arabic from Modern Standard Arabic, and they are used in the Adeni dialect as they appear above. This is symbolized in Arabic by writing the short vowel **a** sign twice, e.g., **fathatēn**; the short vowel **i** twice, **kasratēn**, and the short vowel **u** sign twice, **dammatēn**. The **dammatēn** makes the sound **un**, e.g.:

kitābu	book	kitābun
bintu	girl	bintun
waladu	boy	waladun
darsu	lesson	darsun
bābu	door	bābun

The **fathatēn** represents the sound **an**, and it is pronounced like the **un** in English *run*, *sun*, *fun*. Usually the **fathatēn** is written after the letter (**a**) which stands as a seat for it.
NOTE: The letter (**alif**) does not affect the pronunciation, e.g.:

bayta	house	baytan
qalamu	pen	qalamun
kitāba	book	kitāban
ṭāliba	student	ṭāliban

The **kasratēn** represents the sound in which is pronounced like the English *in* as in *sin*, *chin*, *tin*, and *pin*. The **kasratēn** sign is placed below the last letter of the word, e.g.:

nahri	river	nahrin
dāri	house	dārin
ṭalami	flag	ṭalamin

1. Good morning.

ṣabāḥ alkhēr.

RESPONSE: ṣabāḥ annūr.

assalām ʿalēkum.

RESPONSE: wa ʿalēkum assalām.

2. Pardon (I did not hear or I did not understand)?

ʿafwan?

3. Say it again, please *m*.

lō samaḥti mumkin tqūluḥ marra tānya.

4. Say it again, please *f*.

lō samaḥti mumkin tqūliḥ marra tānya.

5. Slowly.

dalādala.

6. Do you understand *m* ?

aftahamlak?

7. Do you understand *f* ?

aftahamlak?

8. Do you understand *pl* ?

aftahamlakum?

9. Yes, I understand.

aywa, aftahamli.

10. Yes, we understand.

aywa, aftahamlana.

11. No.

lā.

12. Correct.
ṣah.
13. Wrong.
ḡhalaṭ.
14. Thank you.
shukran.
15. I am sorry.
āsif/mutaʿassif.
16. Open your book to page one *m*.
iftah alkitāb haqqak ʿala ṣṣafha l-ūla.
17. Close your book.
bannid alkitāb haqqak.
18. Sit down *m*.
aglis.
19. Sit down *f*.
aglisi.
20. Come in.
udkhul.
21. Write this exercise in your *m.s.* notebook.
iktiḡ ḡḡda ttamrīn ʿala ddaftar haqqak.
22. Clean the blackboard.
ṣaffi ssabbūra ssōda.
23. This is an eraser and this is chalk.
ḡḡdi mamsaḡa wa ḡḡda ṡubshūr/shāk.
24. What is your *m.* name?
ʿsh ismak?

25. Where do you live?
fēn sākin?
26. I want you *m.* to memorize this lesson.
aṣḡtIk tihfaḡ ḡḡda ddars.
27. I want to sharpen my pencil.
aṣḡti aqshuṡ alqalam haqqi.
28. You have to study hard.
lāzim tidrus bi gidd.
29. When will our class start?
mata bāyibdaṡ aṣṣaf haqqana?
30. I am studying the Adeni dialect.
ana adrus allahḡa lʿadaniyya.
31. I will see you *m.s.* tomorrow.
bānḡḡfak bukra.
32. Goodbye.
maṡ assalāma/fi amāni llāh.
33. I *f.* am your teacher.
ani lmuṡallima/almudarrisa haqqak.
34. This is a very hard lesson. It is not easy at all.
ḡḡda dars ṣaṡb giddan. ḡu muṣḡ sahl abadan.
35. Repeat this sentence *m.s.*
ʿId/ragḡiṡ alḡumla ḡḡdi.
36. Why didn't you do your homework?
lʿsh mā sawwṡt ʿamal addār haqqak?
37. I am sorry I am late.
āsif ana mutaʿakhkhīr.

LESSON ONE

addars al-awwal

DIALOGUE

- | | | |
|----|---|---|
| A. | Good evening. | masa l <u>kh</u> ēr. |
| B. | Good evening. How are you? | masa nnūr. <u>kēf</u> hālak? |
| A. | Fine. How are you <i>m.s.</i> ? Fine? | ṭayyib, w anta <u>kēfak</u> bi <u>kh</u> ēr? |
| B. | We are fine, thank God. | naḥna bi <u>kh</u> ēr alḥamdu li llāh. |
| A. | We missed you. When did you arrive in Aden? | faqadnālak, mata waṣalt ila ṭadan? |
| B. | Three hours ago. | qabil talāt sāʿāt. |
| A. | Thank God for your safety. | alḥamdu li llāh ṭala ssalāma. |
| B. | Thank you. May God keep you safe. | <u>sh</u> ukran, allāh yisallimak. |
| A. | Please sit down. | tfaḍḍal a/iglis. |
| B. | No, I am tired. I want to sleep. | lā, I am taṭbān. <u>aṣhti</u> arūh nām/
arqud. |
| A. | All right. Good night. | ṭayyib, tuṣbiḥ ṭala <u>kh</u> ēr. |
| B. | Good night. | w anta bi <u>kh</u> ēr. |

MODEL SENTENCES

- | | | |
|----|--------------------------|---------------------------------|
| 1. | This man is tired. | hāda rriggāl taṭbān. |
| 2. | This woman is happy. | hādi lḥurma mabsūṭa. |
| 3. | The girl is beautiful. | albint malīḥa. |
| 4. | This box is big. | hāda ṣṣundūq kabīr. |
| 5. | The chairs are nice. | alkarāsi mulāḥ. |
| 6. | I arrived last week. | waṣalt al-usbūʿ almāḍi. |
| 7. | He arrived yesterday. | hu waṣal ams. |
| 8. | I want to drink, please. | <u>aṣhti</u> aṣhrab min faḍlak. |

9. No, thank you. I must go now. **lā shukran, lāzim arūh dahīn.**
 10. She came by car. **hi agat bi lbābūr.**

NOTES

1. The plural forms of nouns oftentimes cannot be predicted in Arabic. Some nouns take the plural suffix **-īn** (the regular masculine plural, especially for professions) or **-āt** (the regular feminine plural for most feminine or inanimate nouns). Many nouns take what is traditionally called a broken plural. These should be learned one by one as one comes across them, although there are some patterns and rules which can, to a certain extent, be generalized.

<u>Broken Plural</u>		<u>Regular Plural</u>	
kursi	karāsi	bint	banāt
hurma	harīm	ṣafha	ṣafhāt
riggāl	rigāl	sāṭa	sāṭāt
bābūr	bawābīr	luḡha	luḡhāt

2. The adjective always agrees with the noun it modifies in gender and number, except that feminine plural nouns take masculine plural adjectives, e.g., *happy*, **mabsūṭ m.**, **mabsūṭa f.**, **mabsūṭīn m.pl.**

<u>Broken Plural</u>		<u>Regular Plural</u>	
kabīr	kubār	baṭṭāl	baṭṭālīn
zaḡhīr	zuḡhār	muhim	muhimmīn
ḡadīd	ḡadād	taṭbān	taṭbānīn
ṭawīl	ṭwāl		
ḡaṣīr	ḡuṣār		
razīn	ruzān		
khafīf	khufāf		

3. **tuṣbiḥ ṭala khēr:** This sentence means *face the morning with blessing or in other words, we hope that you will be fine in the morning*. The response is **wanta bi khēr**, lit., *and you in blessing too*.

4. **alḥamdu li llāh:** *Praise God*. This expression is used very often when one asks about health, family, work. In the Arab world it is also used after a person belches. One says **alḥamdu li llāh** which means that one has had enough food to the extent of belching or fullness, and that God deserves praise since He causes everything to happen.

5. *Equational sentences:* An equational sentence may be defined as a simple sentence in which the copula is not expressed, e.g., **kif ḥālak?** *How is your condition?* The subject is equated with a predicate nominative. A form of the verb to be *is, am, are* is used in English translation.

6. **ila:** *to*. The preposition **ila** is the same as that used in Modern Standard Arabic. Sometimes the sound **i** is dropped and **la** is used for the same purpose, e.g., **ana rāyih la ṭadan** is the same as **ana rāyih ila ṭadan**.

7. **wa:** *and*. The conjunction **wa** is used to join sentences of any type e.g., **ana waṣalt laḡ alyōm wa hu wuṣal al-ṣubūṭ almādi**, *I arrived in Labej today and he arrived last week*. **wa** also joins individual words.

VOCABULARY

NOUNS

<u>Singular</u>		<u>Plural</u>
nūr m.	light	anwār
sāṭa f.	hour; watch	sāṭāt
khēr	blessing	khērāt
riggāl	man	rigāl
hurma f.	woman	harīm
bint f.	daughter, girl	banāt
ṣundūq m.	box	ṣanādīq
kursi m.	chair	karāsi
bābūr m.	car	bawābīr
ṣ-usbūṭ m.	week	asābīṭ

VERBAL NOUNS

Verbal nouns are derived from verbs and have the basic meaning (the act of doing) as the verb. Verbal nouns function in the same manner as other nouns. They serve as subjects, objects of prepositions, or predicates of subjects of equational sentences, and so forth.

<u>Verbal Nouns</u>		<u>Perfect Verbs</u>
ḥamd m.	praise	ḥamad
wuṣūl m.	arrive	waṣal
salāma f.	safety	salam
shukr m.	thanks	shakar
ḡulūs m.	sitting	ḡalas
nōm m.	sleep	nām
shurb m.	drinking	sharab

It

1. the
req
tra
act
get2. fen
f.;k
z
g
t
q
re
kl3. wor
and4. hea
alhu
fullr5. whic
equi
tran

Perfect		Imperfect
faqad	miss, lose	yifqid
galas	sit	yiglis
aşbah	become	yuşbih
waşal	arrive	yüşal
aga	come	yigi
şharab	drink	yishrab
râh	go	yirüh
nâm	sleep	yinâm

The independant personal pronouns are used for emphasis. The prefixes and suffixes of the imperfect are sufficient in themselves to indicate the person and number of the verb. See the following conjugation of the verb şharab, *drink*, as illustrative.

(ana) ašhrab	I drink
(anta) tišhrab	you <i>m.</i> drink
(anti) tišhrabi	you <i>f.</i> drink
(hu) yišhrab	he drinks
(hi) tišhrab	she drinks
(naḥna) nišhrab	we drink
(antu) tišhrabu	you drink
(hum) yišhrabu	they drink

DRILLS

1. Repeat the following:

faqadnâlak	We missed you <i>m.</i>
faqadnâlih	We missed her.
faqadnâluh	We missed him.
faqadnâlhüm	We missed them.
faqadtilhum	I missed them.
faqadtilak	I missed you <i>m.</i>
faqadtilik	I missed you <i>f.</i>
faqadnâlik	We missed you <i>f.</i>
faqadnâlküm	We missed you <i>pl.</i>
kef ḥalâk?	How are you <i>m.</i> ?
kef ḥalik?	How are you <i>f.</i> ?

kef ḥâlküm?
tuşbih ṭala khēr
tuşbihi ṭala khēr
tuşbiḥu ṭala khēr

How are you *pl.*?
Good night *m.*
Good night *f.*
Good night *pl.*

2. Response:

w anta kamân
w anti kamân
w antu kamân

Good night *m.*
Good night *f.*
Good night *pl.*

3. Change the following sentences to the singular:

albanât mülâḥ.
albawâbîr gudâd.
alkutub razîna.
al'awlâd bi khêrîn.
hadôla khufâf

The girls are beautiful.
The cars are new.
The books are heavy.
The boys are fine.
These are light (in weight).

4. arriggâl mabsût. The man is happy.

Substitute:

- alḥurma
- alḥarîm
- almuṭ'allim
- aḥmad
- hum
- ukhti
- naḥna
- anta
- hu
- hi

* All verbs are given in the 3rd person masculine singular.

SITUATIONS

1.

- A. Good evening.
B. Good evening.
A. How are you?
B. I am fine, thank God.

2.

- A. Is this book good?
B. No, it is old.
A. I must be going now, good night.
B. Good night.

3.

- A. Have you visited your sister?
B. No, I miss her very much.
A. Where is she now?
B. She is in Aden.

LESSON TWO

addars attāni

DIALOGUE

Salim and Muhammad (two students)

- S. Good morning. ṣabāh alkhēr.
M. Good morning. ṣabāh annūr.
S. How are you? kēf ḥalak?
M. Fine, thank God. And how are you? bi khēr alḥamdu li llāh w kēfak anta?
S. Good, if God is willing. ṭayyib inshāllāh.
M. Please sit down. tfaḍḍal a/iglis.
S. No, thank you. I have some work now. lā, mashkūr, ʿindi shughl dahīn.
M. Are you going to school tomorrow? ʿesh, bātrūh almadrasa bukra?
S. If I feel better. ida taḡāfēt.
M. I hope you will feel better. inshāllāh bātitaʿafa.
S. Excuse me, I have to leave now. ismahli, dahīn ana bāʿarūh.
M. Goodbye. maṭa ssalāma.

MODEL SENTENCES

1. They studied a lot. hum darasu katīr.
2. She knows the teacher very well. hi ti/aʿrif almuḍarris tamām.
3. I know her a little. ani aʿrifih qalīl.
4. This is our school. hādi lmadrasa ḥaqqana.
5. What is his name? ʿesh ismuh?
6. My son is fine, thank God. ibni bi khēr alḥamdu li llāh.
7. Excuse me (to a group). rakhkhīṣūni/ismahūli/ʿan idnukum (not very common).
8. My name is Ali. ismi ʿali.
9. I know her teacher too. ana aʿrif al-ustād ḥaqqih kamān.
10. They have work to do. ʿindahum shughl yisawwūh.
11. They are busy. hum mashghūlīn.
12. Please give me my book. min faḍlak aṭīni lkitāb ḥaqqi/bi llāh habli lkitāb ḥaqqi.

NOTES

1. PERSONAL PRONOUNS

he	hu
she	hi
they	hum
you <i>m.</i>	anta, ant
you <i>f.</i>	anti
you <i>pl.</i>	antu
I <i>m.</i>	ana
I <i>f.</i>	ani
we	nahna

2. POSSESSIVE SUFFIXES

The possessive suffixes are added to the nouns they qualify. They are the equivalent of possessive adjectives in English.

2	hāli	my condition
f	hālak <i>m.</i>	your condition
f	hālik <i>f.</i>	your condition
	hāluh	his condition
	hālih	her condition
	hālina	our condition
	hālkum <i>pl.</i>	your condition
	hālhum	their condition

3. POSSESSIVE PRONOUNS

The possessive pronouns are formed by appending the possessive suffixes to the word **haq**.

3	haqqi <i>m.</i>	mine
3	haqqi <i>f.</i>	mine
3	haqqak <i>m.</i>	yours
3	haqqik <i>f.</i>	yours
3	haqquh	his
3	haqqih	hers

haqqana (also haqnaḥna)

haqqakum *pl.*

haqqahum

ours

yours

theirs

4. OBJECT PRONOUNS

The same suffixes used with nouns to form possessive adjectives and with **haq** to form possessive pronouns are also used with prepositions and verbs as object pronouns. They differ only in the first person masculine singular and first person plural. The suffixes added to the verb are **-na** and **-nahna** instead of **-i** and **-na**, respectively.

shāfana <i>m.</i>	he saw me
shāfani <i>f.</i>	he saw me
shāfak <i>m.</i>	he saw you
shāfik <i>f.</i>	he saw you
shāfuh	he saw him
shāfih	he saw her
shāfnaḥna	he saw us
shāfkum <i>pl.</i>	he saw you
shāfhum	he saw them

5. DEMONSTRATIVE PRONOUNS

hāda <i>m.</i>	this
hādi <i>f.</i>	this
hadāk <i>m.</i>	that
hadīk <i>f.</i>	that
hadōla; hadōn	these
hadōlāk; hadōnāk	those

6. The genitive case and **haq**: The greeting expressions **ṣabāḥ alkhēr** and **ṣabāḥ annūr**, like other greetings and polite expressions, follow the grammatical pattern of MSA. Note that only the second member of the phrase takes the definite article **al-**. The genitive relationship in Adeni Arabic is normally expressed by inserting the word **haq** (lit., right) between the possessed and the possessor, e.g., **alkitāb haq almuḥallim**, *the book of the teacher*. Cf. MSA **kitābu lmuḥallimi**. Note that in Adeni Arabic the first noun of the construction takes the definite article, e.g., **albāb haq albēt** as opposed to MSA **bābu lbayt**. It must be stressed that Adeni Arabic no longer uses the case ending characteristic of MSA.

7. **bi llāh**: *By God*. This phrase may be used to mean *please*. It does not have the force of an oath, although originally it did.

1

	<u>Singular</u>	
	şabâh <i>m.</i>	morning
	nûr <i>m.</i>	light
	khêr <i>m.</i>	blessing
1.	shughl <i>f.</i>	work
ti	madrasa <i>f.</i>	school
re	mudarris <i>m.</i>	teacher
tr	mu'allim <i>m.</i>	teacher
ai	ustâd <i>m.</i>	teacher
gi	mudarrisa <i>f.</i>	teacher
	mu'allima <i>f.</i>	teacher
	ism <i>m.</i>	name
	kitâb <i>m.</i>	book

Plural

anwâr
khêrât
ashghâl
madâris
mudarrisin
mu'allimîn
asâtida
mudarrisât
mu'allimât
asâmi
kutub

2 VERBS

fe	<u>Perfect</u>	
f.	tfaddâl	please
	galas	sit down
	râh	go
	samah	excuse
	rakkhâş	excuse
	tadar	excuse
	daras	study
	taraf	know
	aţîa	give
3	haba	give
v	a/tâfa	get well
a		

Imperfect

yitfadâd
yiglis
yirûh
yismah
yirakkhîş
yitdur
yidrus
yigrif
yitîi
yihab
yitâfa

4 ADVERBS

h	kef	how
a		
f	lâ	no, not (with negative command)
5	dahîn	now
v		
e		
t		

1. tfaddâl iglis *m.* Please sit down.

Substitute:

1. to a girl
2. to a group

2. hu yigrif ismu. He knows his name.

Substitute:

1. He knows my name.
2. He knows your *f.* name.
3. She knows your *pl.* names.
4. She knows his name.

3. hâdi lmadrasa haqqana. This is our school.

Substitute:

1. his school
2. her school
3. their school
4. my school
5. their teacher
6. our teacher
7. your *f.* teacher
8. your *pl.* teacher

4. ėindi shughl dahîn. I have work now.

Substitute:

1. she
2. he
3. they
4. we
5. you *f.*
6. you *m.*
7. you *pl.*

5. hum mashghūlīn. They are busy.

Substitute:

1. They are fine.
2. They are tired.
3. You *pl. m.* are teachers.
4. They are important.

SITUATIONS

1. A. Excuse me, is this your book?
B. Yes, this is my book.
A. Are those books yours?
B. These books are my teacher's.
2. A. What is your name?
B. My name is Ahmad.
A. Do you go to this school?
B. No, I go to Arwa school.
3. A. Good morning.
B. Good morning.
A. Sit down, please.
B. No, thank you. I am busy.
A. Goodbye.
B. Goodbye.

LESSON THREE

addars attālīt

DIALOGUE

Arranging furniture in a new house assit fāyza wa ʿali

- | | | |
|----|---|---|
| F. | Put the chair next to the window. | aṭraḥ alkursi ganb aṭṭāqa. |
| A. | At your service ma'm, and where do you want me to put the sofa? | amrik yā sit, w fēn tiṣṭīna aṭraḥ aṣṣōfa? |
| F. | Please put the sofa and the tables by the wall. | lō samaḥt ḥuṭ aṣṣōfa wa l-amyāz ganb alqīdār. |
| A. | I think they would look better if we put them by the door. | aḍun innu bāykūnu aḥsan lō ṭarahnāhum ganb albāb. |
| F. | This is a good idea, but I prefer that you put them here. | hādi fikra gayyida, lākin afaḍḍil innu ṭuṭṭum hina. |
| A. | Wherever you want it, lady. Where do you want me to put this box? | ḥēt ma tiṣṭī yā sit. fēn tiṣṭīna aṭraḥ hāda ṣṣandūq? |
| F. | Why don't you put it in the garden because it is for the dog. | lēsh mā ṭuṭṭu fi lḥadīqa li-annu hāda ḥaq alkalb. |
| A. | At your service, madam. Anything else? | ḥāqir yā sit, ay khidma? |
| F. | No, thank you, nothing else. How much do you want me to give you? | lā, shukran, mā fīsh ḥāga tānya, kam tiṣṭīni ahablak? |
| A. | As much as you want. | kam mā tiṣṭī. |
| F. | Is ten shillings enough? | ʿashara shilin kifāya? |
| A. | Thank you, madam. | shukran yā sit. |
| F. | You are welcome. | ʿafwan. |

MODEL SENTENCES

1. I have a good idea. tindi fikra gayyida.
2. Put this book on the table. huṭ ḥāda lkitāb fōq almiṭ.
3. Your living room is nice. ghurfat al-istiqbāl haqqik malliḥa.
4. The bedroom is very big. ghurfat annōm kabīra giddan.
5. That is a bad idea. ḥādi fikra baṭṭāla.
6. I was going to ask you to move this bed. kunt bā-as-alak innak tshull ḥādi lqaṭāda.
7. My son has a dog and a cat. ibni tindiḥ kalb wa bisṣa.
8. I prefer to put the sofa there. afaddil annani aḥuṭ aṣṣōfa hināk.
9. She prefers not to move at all. hi tfaḍḍil innih mā tinqulsh abadan.
10. Do you like your new house? tiḥbiḥ bētik algadid?

NOTES

1. **tindi**: The preposition **tindi** when accompanied by a pronominal ending is the equivalent of the English word *have*, e.g., **tindi ṣōfa**, *I have a sofa*, **tindu kitāb**, *he has a book*. **tindi** is also used to mean *at the home of*, e.g., **akalt tindi ṣāhibi**, *I ate at my friend's house*; **gāt tindi ams**, *she came to my house yesterday*; **tfaḍḍal tindana**, *come to our house*.

2. **taḥwan**: The word **taḥwan** is used for many different purposes:

1. It may mean *you are welcome*, e.g., **shukran**, *thank you*. **taḥwan**.
2. It is also used with the meaning of *beg your pardon* when one does not understand what has been said.
3. It is used to indicate that you are sorry. When you hurt someone, you should say **taḥwan**. The word **muta-assif** is also used for that purpose.
4. The form **altāfaw** means *don't mention it*. It is used in this manner when someone thanks you for what you have done. You may reply **altāfaw yā khi ana mā sawwēt shi**, *don't mention it, brother, I did not do a thing*.

3. **lō samaḥt**: This construction means *if you please*, e.g., **lō samaḥt huṭ aṣṣōfa hina**, *If you please, put the sofa here*. **lō kân** is used to express an unfulfilled condition in a conditional sentence. It is used with the verb in the protasis in the present followed, in the apodosis, by the verb in the future preceded by **kunt**, e.g., **lō kân maṭi fulūs kunt bā-ashtari bēt**, *If I had had money, I would have bought a house*.

4. The use of the pronominal suffixes with **an**.

The word **annuh** means *because* when preceded by **l**, e.g., **lannuh ḥāda haq alkalb**, *because this is for the dog*. It may also mean *that he*, e.g., **ana mā tarift annuh marid**, *I*

did not know that he was sick. It should be noted that the pronominal suffix **-uh** of **annuh**, *that he*, sometimes has an impersonal use, e.g., **ana aṭrif annuh mā fiṣh waqt**, *I know that there is no time*. The particle **an** may be used with all the object pronouns:

annana m.	that I
annani f.	that I
annak m.	that you
annik f.	that you
annuh	that he
annih	that she
annahna	that we
annakum	that you pl.
annahum	that they

5. **hēt ma**: The relative adverb **hēt ma** means *wherever*, e.g., **aḥuṭ aṣṣōfa hēt ma tishṭini**, *I will put the sofa wherever you want me to*. Note that the **mā** negative should not be confused with the **mā** in **hēt mā**.

6. **ḥādir, amrik**: The words **ḥādir** and **amrik** are used when one is taking orders; **ḥādir** means *ready*; *I will do it right away*, and **amrik** means, lit., *your command* or *at your service*, whatever you say *I will do*, e.g., **huṭ aṣṣōfa ganb albāb**, *put the sofa near the door*. The response is, **amrik**; **ḥādir**.

VOCABULARY

NOUNS

Singular		Plural
kursi m.	chair	karāsi
ṭāqa f.	window	tuwaq
amr m.	command	awāmīr
ṣōfa f.	sofa	ṣōfāt
mīz m.	table	amyāz
gidār m.	wall	gudrān
bāb m.	door	abwāb
sīt f.	lady	sittāt
ṣandūq m.	box	ṣanādīq
ḥadīqa f.	garden	ḥadāʿiq, ḥadāʿiyiq
bustān	garden	basātīn
khidma f.	service	khidmāt
ḥāqa f.	need	ḥāqāt
shukran	thanks	

rafwan	you are welcome; sorry
fikra <i>f.</i>	idea
kitāb <i>m.</i>	book
ghurfā <i>f.</i>	room
qaṣṣāda <i>f.</i>	bed
kalb <i>m.</i>	dog
bissa <i>f.</i>	cat
bis <i>m.</i>	cat
bēt <i>m.</i>	house

afkār
kutub
ghurfā, ghurfāt (very rare)
qaṣṣāyid
kilāb
bisas
bisas
biyūt

VERBS

Perfect	
tarah	put
haṭ	put
kān yishtī	want
samah	permit
dan	think
faddal	prefer
nām	sleep
shakar	thank
aḥṣaqbal	receive
haḍar	be ready
sa'al	ask
shall	take
ḥab	like
naqal	move

Imperfect

yitraḥ
yihūṭ
yishti
yismah
yidun
yifaddil
yinām
yishkur
yistaqbil
yihḍar
yis'al
yishull
yihib
yinqul

ADVERBS OF PLACE

ganb	near, by
hina	here
hēt ma	wherever
fōq	on, over
hināk	there

DRILLS

1. **huṭ alkursi ganb albāb.** Put the chair near the door.

Substitute:

1. the table
2. the bed
3. the sofa
4. the book by the wall
5. the box by the window

2. **huṭ aṣṣōfa ganb algidār.** Put the sofa by the wall.

Substitute:

1. Put the cat on the sofa.
2. Put the box in the garden.
3. Put this chair wherever I want.
4. Put *f.* the bed there by the wall.
5. Put *pl.* the table over there.

3. **hādi ghurfati.** This is my room.

Substitute:

1. your *m.* room
2. your *f.* room
3. his room
4. her room
5. our room
6. their room

4. **aḥḍil annani ahuṭ aṣṣōfa hināk.** I prefer to put the sofa over there.

Substitute:

1. I want to put the dog over there.
2. I want to put the chair over there.
3. She prefers to put the table over there.
4. We want to put the sofa over there.
5. He wants to put the book over there.

5. endi fikra gayyida. I have a good idea.

Substitute:

1. We have a new house.
2. My son has a cat.
3. We have a bad idea.
4. She has a nice living room.
5. He has a new table.
6. I have a nice book.
7. He has a new table in his room.
8. They have new beds.

SITUATIONS

1.

- A. Did you move to your new house?
B. I moved last week.
A. Is the house big or small?
B. It is very big.
A. Does your son like it?
B. No, not at all.

2.

- A. I want to go to bed.
B. Good idea, but I prefer to read my new book.
A. I think I am sick.
B. Why don't you sleep on the sofa in the living room?
A. No, thank you. I prefer to sleep in my own bed.

LESSON FOUR

addars arrābiḡ

DIALOGUE

- A. Hello. **assalām ʔalēkum.**
B. Hello. **wa ʔalēkum assalām.**
- A. How is your family? **kēf alʔāyila haqqak?**
B. They are fine, thank God. And how is yours? **bi khēr alhamdu li llāh. wa kēf alʔāyila haqqak anta?**
- A. They are fine too. **hum bi khēr kamān.**
B. Do you want to drink coffee? **tishtī tishrab qahwa?**
- A. I would like to drink tea if you don't mind. **ašti ashrah shāhi lō samaht.**
B. Right away. **hādir**
- A. Thanks. **shukran.**
B. You are welcome. Do you want cream and sugar? **ahlan wa shalan. tishṭi laban wa sukkar?**
- A. If you please, some cream and two spoons of sugar. **min faḍlak qalil laban w malʔaqtēn sukkar.**
B. Here you are. **tfadḍal.**
- A. Thank you. That is good tea. **shukran hāda shāhi ṭayyib/hilu/maliṭh.**
B. It has cardamom in it. **fībuh ḥab hēl.**

MODEL SENTENCES

- 1 I would like to drink coffee. **ašti ashrah qahwa.**
- 2 How many spoons of sugar? **kam malʔāṭiq sukkar?**
- 3 My wife is fixing coffee. **zōḡti tsawwi qahwa.**
- 4 My (paternal) aunt is sick. **ʔammṭi marīḍa.**
- 5 May God give her back her health (her safety). I hope she feels better. **allāh yiʔāfiṭha, salāmtih.**

6. Bring your father a cup of coffee, if you please.
 7. I don't have coffee, would you like to drink tea?
 8. The children like to drink juice.
 9. My daughter drinks coffee with sugar, and without cream.
 10. Come in, please.
 11. My son does not smoke.
 12. Your (paternal) uncle wants a glass of cold water.
 13. My grandparents will move to Lahej.
 14. My (maternal) uncle and aunt will visit us next week.

gīb la abūk fīngāl qahwa lō samaht.

mā t'indish bun, tihib tishrab shāhi?

al'ējāl yishtu yishrabu ʿaṣīr.

binti tishrab qahwa maṭ assukkar bidūn/bila laban.

udkhul min faḍlak.

ibni mā yishrabsh sigāra.

ʿammik yishtu qalaṣ may bārid.

giddi w gidditi bāyinqulu ila lahg.

khāli w khāli bāyūru nahna aluṣbūṭ alwāgi.

NOTES

1. **assalām ʿalēkum**: This expression means lit., *peace on you*. It is one of the most common greetings in the Islamic world.

2. **lō samaht**: The expressions **lō samaht**, if you permit, and **min faḍlak**, your graciousness, are used in polite language; they can be used at the beginning or end of a request, e.g., **min faḍlak qallil laban**, or **qallil laban min faḍlak**.

3. **bun**: The word **bun** means *coffee beans*, and the word **qahwa** is used for already prepared coffee.

4. **ṭayyib**: This lexeme has many different uses.

1. It may mean *all right*, e.g., **ṭayyib bāṣhullih**, *all right, I will take it*.
2. It may mean *fine* or *good*, e.g., **hu riggāl ṭayyib**, *he is a fine man*.
3. It may mean *delicious*, e.g., **al-aki aliyamani ṭayyib marra, Yemeni food is very delicious**.

5. **malṭaṭiq**: *two spoons*. Arabic has three numbers: singular, which denotes one referent, dual denoting two (only), and plural referring to three or more. Dual nouns are explicit in specifying number, so that the noun alone may be translated into English preceded by the number two, e.g., **kitābēn**, *two books*. The inflections for the dual in Modern Standard Arabic are, -āni for the nominative and -ayni for the genitive and accusative. However, the nominative inflection is not used in the Adeni dialect. Furthermore, the Adeni dialect does not have the dual of pronouns, adjectives, or verbs. Dual nouns govern plural concord, e.g., **tindi waladēn zughār**, *I have two small children*. Dual nouns govern plural is plural, not agreeing in number with the dual **waladēn**. The adjective **zughār**

6. **hab hēl**: Cardamom is a tropical Asiatic perennial plant that has hairy leaves and capsular fruits, the seeds of which are used as a spice for coffee and different kinds of food. Many Arabs would not think of drinking coffee without cardamom. There are even folksongs about adding cardamom to coffee.

7. **kam**: When the interrogative pronoun **kam**, *how*, is used, the noun after it is in the plural form contrary to Modern Standard Arabic usage, e.g., in Modern Standard Arabic **kam malṭaṭat sukkar?** means literally *how many spoon of sugar?* The noun **malṭaṭat** is in the singular form. In the Adeni dialect **kam malṭaṭiq sukkar?** *How many spoons of sugar?* Note that **malṭaṭiq** is plural in form.

8. **allāh yiṭāfiha** and **salāmīti**: These expressions are used as get well wishes.

9. **yishrab**: *drinks*. This word may also mean *smokes*, but in that case it would be followed by the word *cigarette*, e.g., **aṣhti aṣhrab sigāra**, *I want to smoke a cigarette*.

10. **giddi w gidditi**: The English word *grandparents* means both grandfather and grandmother, but this is not the case in the Adeni dialect. When you want to indicate both of them you have to state the two, e.g., **giddi w gidditi**.

VOCABULARY

KINSHIP RELATIONS

Singular		Plural
ab	father	abbāt
um	mother	ummahāt
ukht	sister	khawāt
akh	brother	akhwān
ibn	son	abnāʿ
bint	daughter, girl	banāt
ʿam	paternal uncle	ʿamām, ʿumūm
ʿamma	paternal aunt	ʿammāt
khāl	maternal uncle	akhwāl
khāla	maternal aunt	khālāt
zōg	husband	azwāg
zōga	wife	zōgāt
gid	grandfather	gudūd
gidda	grandmother	giddāt
ibn al-ibn	grandson (lit., the son's son)	abnāʿ al-ibn

Add the word **ibn** or **bint** to *brother* and *sister*, to designate nephew and niece, e.g., **ibn ukhti**, *my nephew*, **bint ukhti**, *my niece*.

Add *ibn* or *bint* to khāl, khāla, ṭam, or ṭamma to designate maternal and paternal cousins.

NOUNS

Singular

salām <i>m.</i>	peace
ṭāyila <i>f.</i>	family
qahwa <i>f.</i>	coffee
bun <i>m.</i>	coffee beans
laban <i>m.</i>	milk
sukkar <i>m.</i>	sugar
malṭaqa <i>f.</i>	spoon
ḥabbat hēl <i>f.</i>	cardamom seed
salāma <i>f.</i>	safety
ṭāfiya <i>f.</i>	health
fiṅgāl <i>m.</i>	cup
sigāra <i>f.</i>	cigarette
qalaṣ <i>f.</i>	glass

ADJECTIVES

ḥādir <i>m.</i>	ready
ṭayyib <i>m.</i>	all right, good; delicious
marīda <i>f.</i>	sick
marīd <i>m.</i>	sick
bārīda <i>f.</i>	cold
bārīd <i>m.</i>	cold
wāgya <i>f.</i>	next
wāgi <i>m.</i>	next
hīlu <i>m.</i>	good, sweet
malīh <i>m.</i>	good, nice

VERBS

Perfect

sharab	drink
sawwa	fix
ṭāfa	make well
gāb	bring
naqal	move
zār	visit

Imperfect

yishrab	Future
yisawwi	bāyishrab
yitāfi	bāyisawwi
yigīb	bāyitāfi
yinquḥ	bāyigīb
yizūr	bāyinquḥ
	bāyizūr

EXPRESSIONS

assalām ṭalēkum *hello* (lit., *peace on you*)

wa ṭalēkum assalām *hello* (lit., *and peace on you*)

bi khēr *fine, a response to how are you (kēfak)*

allāh yitāfiha *May God make her well.* This is used whenever you know of someone sick.

salāmtih (*Lit., her safety*) *I hope she gets well.* This is also used whenever you hear of someone sick.

yishrab sigāra *smoke, (lit., drink a cigarette.)*

DRILLS

1. tishtī tishrab qahwa? Do you want to drink coffee?

Substitute:

1. Do you *pl.* want to drink tea?
2. Does he want to drink something cold?
3. Do they want to drink water?
4. Does she want to smoke a cigarette?
5. Do you *f.* want to drink coffee?

2. allāh yitāfiha. May God give her back her health.

Substitute:

1. allāh _____ him
2. allāh _____ you *m.*
3. allāh _____ you *f.*
4. allāh _____ you *pl.*
5. allāh _____ them.
6. allāh _____ me.

3. **kam malāḥiq sukkar?** How many spoons of sugar?

malāḥiqn lō samaht. Two spoons if you please.

Substitute:

1. How many cups of coffee?
One cup, if you please.
2. How many children do you have?
Four boys only.
3. How many spoons of milk?
Five spoons, please.
4. How many brothers do you have?
Three brothers.
5. How many cardamom seeds?
Seven seeds, please.
6. How many glasses of juice?
Two glasses of juice.

4. **qīb la abūk qalaş may.** Bring your dad a glass of water.

Substitute:

1. Fix your father a cup of coffee.
2. Fix your mother a cup of tea.
3. Bring your children three cups of juice.
4. Bring me four cigarettes.

5. **khāli w khāliti bāyzūru nahna al-usbūḥ alwāgi.** My (maternal) uncle and aunt will visit us next week.

Substitute:

1. My grandparents will visit us next year.
2. My brother and sister will visit us next week.
3. My (paternal) uncle and aunt will visit us next week.
4. My niece and nephew (on my brother's side) will visit my grandparents next Monday.
5. My (paternal) cousin *m.* and my cousin *f.* will visit my mother next week.
6. My (maternal) cousin *m.* and cousin *f.* will visit my sister next week.

6. **hu bāyinqū ila lahej.** He will move to Lahej.

Substitute:

1. She will move to Lahej.
2. You *m.* will move to Lahej.
3. You *f.* will move to Lahej.
4. I will move to Lahej.

5. We will move to Lahej.

6. I *f.* will move to Lahej.

7. You *pl.* will move to Lahej.

8. They will move to Lahej.

SITUATIONS

1.

- A. What do you want?
- B. I want a cup of tea.
- A. I am sorry, I don't have tea.
- B. Do you have coffee?
- A. Yes.
- B. Give me a cup, please, without sugar.
- A. At your service.

2.

- A. I visited my (maternal) aunt.
- B. When did you visit your aunt?
- A. Last week.
- B. Is she fine?
- A. No, she is sick.
- B. May God give her back her health.
- A. Thank you.
- B. What is wrong with her?
- A. She has a headache.
- B. I hope she feels better (lit. her safety.)
- A. May God save you.

3.

- A. My mother will visit her grandparents.
- B. Will you go with her?
- A. No, I will go with my brothers and sisters next week.
- B. When will your mother go?
- A. Tomorrow.
- B. When did your grandparents move to Lahej?
- A. Last year.
- B. We will move to Aden next month.

LESSON FIVE
addars alkhāmis

DIALOGUE

Madam Gamila and the servant Ahmad* assit gamīla w alkhaddām aḥmad

Mrs. G. Come here Ahmad. taʿāl la hina yaḥmad.

A. At your service, madam. ḥāḍir yā sitti/ummi/khālāti.

Mrs. G. Did you clean the living room? ʿsh, naqḍaft/kannast ḡhurfat al-istiqbāl?

A. No madam, I was washing the dishes. lā yā sitti, kunt aḡhassil aṣṣuḥūn.

Mrs. G. Leave the dishes now. khalli ṣṣuḥūn dahīn.

A. What do you want me to do? ʿsh tiṣhtīna asawwi?

Mrs. G. Take these groceries to the kitchen. shull hadōla ssāmān ila lmaṭbakh.

A. Do you want me to put them in the closet? tiṣhtīna aṣraḥhum fi lkabat?

Mrs. G. No, I will put them there later. lā, ani bāʿaṣraḥhum baʿdēn.

A. Then I will finish the dishes now. ṣayyib ana dahīn bāʿakhalliṣ aṣṣuḥūn.

Mrs. G. When you finish washing the dishes, I want you to clean the closet and the kitchen. lamma tkhalliṣ tiṣaffi ṣṣuḥūn, aṣhtik tinaqḍif alkabat wa lmaṭbakh.

A. Is there anything else? fi ay shi tāni?

Mrs. G. No, that's all. lā, khālāṣ, ḥāda kul shi.

A. At your service, madam. amrik yā sitti.

*It was very common for rich families to have servants before the revolution, but now it is very rare.

MODEL SENTENCES

1. Take this box to the closet.
shull hāda ššandūq ila lkabat.
2. Take Mr. Shareef to the office.
khud assayyid **sharif** ila lmaktab.
3. Do you want me to put this dish on the table?
tishīna aṭraḥ hāda ššahn fōq almiḥz?
4. Put the vegetables in the refrigerator.
aṭraḥ alkhudra bi tallāga.
5. Take my son to school.
waddi ibni ila lmadrassa.
6. What are you doing?
ēsh tisawwi?
7. I am cooking dinner now.
dahīn aṭbukḥ alṭaṣḥa.
8. Put the pan on the stove.
ḥuṭ addist ṭala **shshūla**.
9. My father bought bread.
abi aṣḥtara **khubz**.
10. Put the fish in the oven.
ḥuṭ aṣṣēd fi lmōfa.
11. Go to the store and buy milk.
rūḥ addukkān wi **shṭari** laban.
12. Go to the vegetable market and buy some fruit.
rūḥ li sūq alkhudra wi **shṭari** fawākīh.
13. Wash those clothes, please f.
šabbini hadōla ṭīyāb min faḍlik.

NOTES

1. **hāqir**: This word is always used when one is taking orders, mostly in the military or to an employer. With this adjective it is not necessary to use **ana, I**, since this is understood. The word **amrik** lit., *your command*, is also used for the same purpose.
2. **taṭāl**: come here. This is an irregular imperative from the verb **yigi, he comes**.
3. **tāni**: second. This adjective is used idiomatically to mean *else*.
4. **tayyib**: all right, good. This is used when one responds to the question *how are you*, **kēfak?** **tayyib** may also mean *then*.
5. **shull** and **waddi**: take. The verb **shull** is used when taking things, e.g., **shull** assāmān ila **maṭbakh**, take the things to the kitchen, while **waddi** is used either for people or things, e.g., **waddi** ummak ila **lmaktab**, take your mother to the office.
6. **šabbani**: to wash. The verb **šabbani** is used for washing clothes only. For washing hands and other parts of the body or things other than clothes, such as cups, dishes, etc., the oneself by the reflexive **aṭghassal**.
7. **sāmān**: This general term is used loosely for all sorts of articles ranging from personal effects to mechanical tools to house furniture.

8. **dukkān**: store. The word **dukkān** means a place where you buy food and general things that you need for the kitchen, but not meats, vegetables, and clothes. The word **sūq** is used for all kinds of markets, including the bazaar. To indicate the type, the word for the commodity sold preceded by the definite article is added to **sūq**, e.g., **sūq allaham**, meat market, **sūq aṣṣēd**, fish market, and **sūq alkhudra**, vegetable market.

9. **kān**: The verb **kān** has many different uses. It is not only used as the past tense of the verb to be, but also with **ida** or **in** to form the equivalent of *if*, and with or without **qad**, *already*, to form the past perfect tense, e.g., **lamma waṣalt hu kān qad rāḥ**, when I arrived he had already gone. It is also used with the active participle to form the past continuous tense, e.g., **lamma waṣalt hu kān khāriḡ**, when I arrived he was going. Another important use for **kān** is with the past subjunctive, e.g., **hu lāzim kān yigi**, he should have come. It is also used with **lō** to express an unfulfilled condition, e.g., **lō kān aga kān bayiqābilak**, if he had come he would have met you. To express improbability **kān** is used with **in** followed by the past tense, e.g., **in kān aga bānrūḥ**, if he came we would go.

10. **mōfa**: This is a clay oven built outside the house and used for baking bread.

VOCABULARY

NOUNS

Singular		Plural
sit f.	madam	sittāt
ghurfa f.	room	ghuraf
ṣaḥn m.	dish	ṣuḥūn
sāmān f.	things, stuff	
maṭbakh m.	kitchen	maṭābikh
kabat m.	closet	kabāti
šandūq m.	box	šanādīq
maktab m.	office	makātīb
sayyid m.	Mr.	asyād, sādā
khudra f.	vegetables	
tallāga f.	refrigerator	tallāgāt
madrassa f.	school	madāris
dist m.	pan	dusūt
dukkān m.	shop	dakākīn
sūq m.	market	aswāq

VERBS

<u>Perfect</u>	
naqđaf	clean
qhasal	wash
khalla	leave
shall	take
tarah	put
khallaş	finish
akhad	take
a/ışhtara	buy
şabban	wash
khadam	serve
wadda	take
kannas	sweep
şaffa	clean, wash
raqad	sleep

Imperfect

yinađđif
yighassil
yikhalli
yishull
yitrah
yikhalliş
yākhud
yishtari
yışabbın
yikhдум
yiwaddi
yikannis
yışaffi
yirqud

Imperative

nađđif
qhasil
khalli
shull
aţrah
khalliş
khud
ashtari
şabbın
ukhdum
waddi
kannis
şaffi
urqud

VEGETABLES AND FRUITS

khudra wa fawākih/khudra ḥāli

guzar <i>n.coll.</i>
khiyār <i>n.coll.</i>
tatar <i>n.coll.</i>
fāşūlya <i>n.coll.</i>
fāşūlya khadra <i>n.coll.</i>
salata <i>n.coll.</i>
baql <i>n.coll.</i>
līm <i>n.coll.</i>
līm ḥāli <i>n.coll.</i>
tuffāḥ <i>n.coll.</i>
mōz <i>n.coll.</i>
tamr <i>n.coll.</i>
tinab <i>n.coll.</i>
timba <i>n.coll.</i>
ḥabḥab <i>n.coll.</i>
fūl <i>n.coll.</i>

carrots
cucumbers
peas
beans
green beans
lettuce
radishes
lemons
oranges
apples
bananas
dates
grapes
mangoes
watermelon
fava beans

KITCHEN UTENSILS

Singular

fiṅāl <i>m.</i>	cup
şahn <i>m.</i>	plate
maqla <i>f.</i>	frying pan
dist <i>m.</i>	pan
maṭba <i>f.</i>	bowl
mal'aqa <i>f.</i>	spoon
shōka <i>f.</i>	fork
sikkīn <i>f.</i>	knife
tāwa <i>f.</i>	frying pan

Plural

fanāḡli
şuhūn
maqāli
duşūt
maṭebāt
mal'eq
shōkāt
sakkīn

ADJECTIVES

ṭari <i>m.f.</i>	fresh
bāyit <i>m.</i>	stale
khāyis <i>m.</i>	rotten; lazy
rakhīş <i>m.</i>	cheap (comp. arkhaş)
ḡāli <i>m.</i>	expensive (comp. aḡhla)

DRILLS

1. khud assāmān ila lmaṭbakh. Take the things to the kitchen.
Substitute:

- Take the milk _____
- Take the vegetables _____
- Take the bananas _____
- Take your mother to the office.
- Take me to the vegetable market.
- Take him to school.
- Take the coffee to the living room.

2. **tishtīni aghassil aṣṣuḥūn?** Do you want me to wash the dishes?

Substitute:

1. Do you want me to wash the clothes?
2. Do you want me to wash the vegetables?
3. Do you want me to clean the closet?
4. Do you want me to clean the kitchen?
5. Do you want me to bathe myself?
6. Do you want me to wash the fruits?
7. Do you want me to cook dinner?

3. **attamr arkhaṣ min almōz.** Dates are cheaper than bananas.

Substitute:

1. Apples are cheaper than bananas.
2. Mangoes are cheaper than oranges.
3. Vegetables are cheaper than fruits.
4. Lettuce is cheaper than cucumbers.
5. Bread is cheaper than milk.

4. **lā, ana bā-aprahhum baḡdēn.** No, I will put them away later.

Substitute:

1. **lā, hu bā** _____
2. **lā, hi bā** _____
3. **lā, anta bā** _____
4. **lā, anti bā** _____
5. **lā, hum bā** _____
6. **lā, antu bā** _____

5. **min fēn ishtarēt hāda lkhubz?** Where did you buy this bread?

Substitute:

1. Where did you *f.* buy this cup?
2. Where did he buy this knife?
3. Where did you *pl.* buy this fork?
4. Where did they buy this plate?
5. Where did she buy this spoon?
6. Where did you *m.* buy these dates?

1.

- A. Do you have a servant?
- B. No, I don't, and you?

A. Yes, I have a servant.

B. What is his name?

A. His name is Ahmad.

B. Does he cook?

A. No, he doesn't.

B. What does he do then?

A. He cleans the house, washes the clothes, buys the groceries and takes my son to school.

B. That is a lot of work.

2.

A. Where did you go today?

B. I went to the vegetable market.

A. Were the vegetables fresh?

B. No, all the vegetables were stale and rotten.

A. When a vegetable is fresh, it is more expensive than when it is stale.

B. I went to the fish market and bought fresh fish, and I put them in the oven for dinner.

3.

A. Where shall I put this?

B. What is it?

A. A box.

B. Put it in the kitchen.

A. Do you want me to do anything else?

B. No, that's all.

LESSON SIX

addars assādis

DRILLS

REVIEW OF THE LAST FIVE LESSONS

1. Ask and respond to the following questions in Adeni Arabic:

1. How are you *m.* ?
2. How is your *f.* family?
3. When did you *pl.* arrive in Aden?
4. Is his family with him?
5. Did she clean the living room?
6. What do you want them to do?
7. Where does he want me to put this box?
8. Are you going to school tomorrow?
9. Why don't you put the box in the garden?
10. How much do you want? Is ten shillings enough?
11. Do you know her teacher? What's her name?

2. *mata waṣālt ila ṭadan?* When did you arrive in Aden?

Substitute:

1. When did you *f.* arrive in Aden?
2. When did you *pl.* arrive at the school?
3. When did she wash the dishes?
4. When did he clean the closet?
5. When did they drink tea?
6. When did I take the box?
7. When did he arrive at the office?
8. When did they move to Aden?
9. When did she move to Aden?
10. When did the servant move to Aden?

3. **ana aṣrif almuṭallim ḥaqqih kamān.** I know her teacher also.

Substitute:

1. He knows their teacher also.
2. I *f.* know her teacher *f.* also.
3. You know his family also.
4. She knows my house also.
5. We know his daughter also.
6. I *m.* know this man also.
7. You *pl.* know our teacher also.
8. They know his daughter also.
9. He knows our family also.
10. I *m.* know their family also.

4. **lā, mashkūr, tindi shughl dahīn.** No, thank you, I have work now.

Substitute:

1. No, thank you, we have work now.
2. No, thank you *f.*, I have work now.
3. No, thank you *pl.*, he has work now.
4. No, thank you, she has work now.
5. No, thank you, you have work now.
6. No, thank you, you *f.* have work now.
7. No, thank you *f.*, they have work now.
8. No, thank you *pl.*, I have work now.
9. No, thank you *f.*, the servant has work now.
10. No, thank you *pl.*, the teacher *f.* has work now.

5. **min faḍlak aṭṭini lkitāb ḥaqqi.** If you please, give me my book.

Substitute:

1. If you *f.* please, give me my book.
2. If you *pl.* please, give her her chair.
3. If you *m.* please, give them their dog.
4. If you *pl.* please, give him his box.
5. If you *m.* please, give us our table.
6. If you *pl.* please, give her her son.
7. If you *f.* please, give us our sofa.
8. If you *m.* please, give him his cat.
9. If you *m.* please, give them their beds.
10. If you *f.* please, give me my room.

6. **ibni bi khēr alḥamdu li llāh.** My son is fine, thank God

Substitute:

1. His sister is fine, thank God.
2. Your *m.* wife is fine, thank God.
3. Her (maternal) uncle is fine, thank God.
4. Your *f.* husband is fine, thank God.
5. Your *pl.* mother is fine, thank God.
6. Their (paternal) aunt is fine, thank God.
7. Our (maternal) aunt is fine, thank God.
8. My (sister's) nephew is fine, thank God.
9. His grandfather and grandmother are fine, thank God.
10. Her (paternal) cousin *f.* is fine, thank God.

SAY IT IN ADENI ARABIC

1. I moved to Aden last week. My husband had to be in his office. He did not help me. I moved the chairs and the sofa. My son helped me move the refrigerator and clean the kitchen. I like his idea of putting the sofa near the door. My small daughter took the box and put it in the garden. She likes to play with her dog and cat. I prefer not to move again. I am very tired.

2. My wife is fixing tea because we don't have any coffee beans. I like coffee more than tea. The Adeni people like to drink tea more than coffee. They add sugar and cream to their tea. My wife and I sat down to drink tea and the children were drinking juice. Thank you for the tea. It was very good.

3. Salim does not like to move. He got sick when he arrived in Aden. His mother gave him a cup of juice. He was in bed for a week. He did not go to school because he was tired. He is feeling better now, thank God. He will go to school tomorrow I hope.

4. I am fine, thank you. I cannot (sit) stay. I have to go because I have work to do now. I will see you tomorrow if God permits. Excuse me, I am leaving now. Goodbye.

5. Why don't you sit in the living room. Excuse me, I have to put these things in the kitchen. When did you arrive in Aden? Thank God you are back. Is your family fine? May God make

him feel better. Would you like to drink coffee? How many spoons of sugar? Do you want some milk? Right away. Here you are. The coffee has cardamon seeds (in it). I hope your (paternal) uncle feels better.

GRAMMATICAL APPLICATIONS

CONJUGATE THE FOLLOWING VERBS IN BOTH THE PERFECT AND IMPERFECT TENSES:

VERB	PERSONAL PRONOUN	PERFECT	IMPERFECT
------	------------------	---------	-----------

sharab
nām
galas
faqad
shakar
shāf
daras
samah
naqal
istaqbal
raqad

ADD THE PRONOMINAL SUFFIXES TO THE WORD ann

1. ann _____ m. that I
2. ann _____ f. that I
3. ann _____ m. that you
4. ann _____ f. that you
5. ann _____ that he
6. ann _____ that she
7. ann _____ that we
8. ann _____ pl. that you
9. ann _____ that they

ADD THE POSSESSIVE PRONOUN TO THE FOLLOWING:

1. hāda lkitāb haqqi _____ This book is mine.
2. hāda lkitāb _____ This book is mine. *f.*
3. hāda lkitāb _____ This book is yours. *m.*
4. hāda lkitāb _____ This book is yours. *f.*
5. hāda lkitāb _____ This book is his.
6. hāda lkitāb _____ This book is ours.
7. hāda lkitāb _____ This book is yours. *pl.*
8. hāda lkitāb _____ This book is theirs.

WRITE A PARAGRAPH USING THE FOLLOWING WORDS:

madrasa, tfaḍḍal, sukkar, shāhi, sigāra, may,
dahīn, qahwa, fīngāl, ṣaṣīr, yishrab, zār

LESSON SEVEN

addars assābiḥ

DIALOGUE

After a long period of time Muhammad and Salih meet each other. muḥammad wa ṣāliḥ yitqābalu baʿd mudda ṭawīla.

- | | | |
|----|---|--|
| M. | Where do you live, Salih? | fēn sākin yā ṣāliḥ? |
| S. | I live in Aden. | askun fi ʿadan. |
| M. | I know, but in which part of Aden? | adri, bas fi ay makān fi ʿadan? |
| S. | I live in Kratar. | askun fi krētar. |
| M. | In which part of Kratar? | fi ay makān fi krētar? |
| S. | On Qati' Street. | fi lqaṭiʿ. |
| M. | Is the house you live in small or large? | albēt illi tiskun fībuh zaḡḥīr willa kabīr? |
| S. | Frankly no, it is not large at all. It is very small, smaller than you imagine. | ṣarāḥa, lā muṣḥ kabīr abadan hu zaḡḥīr gidḍan, azḡhar mima tiṭṣawwar. |
| M. | Are you living alone or are there other people living with you in the same house? | sākin waḥḍak willa fi nās tānyīn yiskunu maʿak fi nafs albēt? |
| S. | Yes, there are many people. Although the house is not big, there are thirteen of us living in the same house. | aywa. fi nās katīr, maʿ annuh albēt muṣḥ kabīr, minnana talattaʿ ṣhar nafar sākin fi nafs albēt. |
| M. | Undoubtedly, you must have a lot of children. | bidūn ṣhak, lāzim maʿak ʿiyāl katīr. |
| S. | No, I don't have any children. | lā, mā maʿtṣh wala ḡāhil. |
| M. | You are not married probably. | yimkin ant muṣḥ muzawwag. |
| S. | I have been married for seven years, but my wife did not bear (lit., bring) me any children. | ana muzawwag min sabʿ sinīn, lākin zūgati mā ḡābatlṣh ʿiyāl. |
| M. | Then who are the people living with you? | idan, min hum annās illi yiskunu maʿak? |

- S. These are my brothers and sisters. All of them are married and have children. **hadōla akhwāni wa khawāti, wa kulluhum muzawwagīn wa maḡhum ʿiyāl.**
- M. But why are they living with you in your small house? **lākin, lēsh yiskunu maḡak fi bētak azzaghīr?**
- S. Because there are no houses in Aden in which they can live. **lannah mā fīsh biyūt fi ʿadan yiqdiru yiskunu fībh.**
- M. And why don't you live in a big house? **lākin lēsh mā tiskunūsh fi bēt kabīr?**
- S. We are poor and we cannot afford to pay rent for a big house. **naḡna nās fuqara w mā niqdarsh nidfaʿ kira ḡaq bēt kabīr.**
- M. How much do you have to pay to rent a big house? **kam lāzim nidfaʿ ʿalashān tistakri bēt kabīr?**
- S. Maybe a hundred and seventy shillings, or more, but the rent is not a problem. We have to pay for key money.* **yimkin miyya wa sabʿīn shīlin, aw aktar, lākin alkira mush mushkila. lāzim nidfaʿ ḡaq almuftāḡ.**
- M. What is key money and how much do you have to pay? **w ʿesh hu ḡaq almuftāḡ, w kam lāzim nidfaʿ?**
- S. This is the money we have to pay so that they will give us the key (the right of occupancy). It could be six thousand shillings, or maybe more. **hādi hi lfulūs allī lāzim nidfaʿih minshān yitjūna lmuftāḡ. mumkin sitta alf shīlin, yimkin ziyāda.**
- M. That is a lot of money. **hādi fulūs katīr.**

MODEL SENTENCES

- What is the rent for a big house? **kam kira lbēt alkabīr?**
- I have been married for ten years. **ana muzawwag min ʿashr sinīn.**
- He lives in Kratar. **hu yiskun fi krētar.**
- She lives in Kratar also. **hi tiskun fi krētar kamān.**
- She was married but her husband divorced her not long ago. **hi kānat muzawwaga wa lākin zōḡih ʿallaḡh mush min zamān.**
- His salary is three thousand shillings. **mushāḡarūh talāt alf shīlin.**

* The people in South Yemen used to pay key money before the revolution, but not anymore.

- This is a small house. Maybe I can rent it. **hāda bēt zagħīr mumkin aqdir astakrīh.**
- You should come quickly. The manager cannot wait for you. **lāzim tigi fīsaʿ almuḡīr mā yiqdirsh yirāḡ ilak.**
- He should come quickly. **lāzim yigi fīsaʿ.**
- I should come quickly because I want to meet the landlord. **lāzim aḡi fīsaʿ lannah asħī aḡābil ṣāḡib albēt.**
- We are poor people. We don't have a penny. **naḡna nās fuqara mā ʿindana wala fīl.**
- This is little money. **hādi fulūs qalīl.**

NOTES

1. **katīr, qalīl:** These adjectives are sometimes placed before the noun they modify, e.g., **akħi maḡuḡ katīr ʿiyāl wa ukħī maḡīh qalīl ʿiyāl**, *my brother has a lot of children and my sister has some (children).* When **qalīl** is placed before the noun, it means *some*; when placed after the noun, it means *little*. The word **gidān**, *very*, is used to emphasize **qalīl** and **katīr**. These adjectives may be used with singular and plural nouns. They do not agree with the nouns they modify in number and gender, e.g., **maḡī ʿiyāl katīr**, *I have many children*, or **maḡī fulūs katīr**, *I have a lot of money*. The word **katīr** in both sentences does not agree in gender and number with the preceding noun.

2. **yimkin and mumkin:** These are used to show possibility, e.g., **hu yimkin yiḡaṣṣīl shuḡhl**, *he may find a job*, **hu mumkin yiḡaṣṣīl shuḡhl**, *he may find a job possibly*. The phrase **lā bud** is also used to show probability, e.g., **hu lā bud marīd**, *he is probably sick*.

3. **lā, mā, mush:** These are negative particles. The particle **lā** is the equivalent of *no*. It is also used as the equivalent of *not* in a negative command, e.g., **lā tidrus**, *don't study*, and in a negative question, e.g., **lēsh lā**, *why not?* The particle **mā** is the equivalent of *no*, e.g., **mā maḡīsh ʿiyāl**, *I have no children*. It is also placed before the verb in making negative statements, e.g., **hi mā tiglissh**, *she does not sit down*, and in asking negative questions, e.g., **lēsh mā tishṭaḡhīsh?** *why don't you work?* It is also used with the word **had**, *one*, to form the pronoun **māḡad**, *no one*. The particle **mush** is used with nouns, pronouns, and adjectives, e.g., **hāda mush akħi**, *this is not my brother*; **hāda mush ḡaqqī**, *this is not mine*; **hāda mush katīr**, *this is not a lot*.

4. **min, ʿesh:** These interrogative pronouns are the equivalents respectively of *who*, *what*, and *which*. **min** is the equivalent of the interrogative *who*, and **ḡaq** followed by **min** of the interrogative *whose*.

5. **allī:** This particle is the equivalent of the relative pronouns *who*, *whom*, *which*, and *that*. The relative pronoun is never omitted in Adeni Arabic, as it is in English, e.g., *the money I have* is translated **alfulūs allī maḡī**.

6. fish: The word fi is equivalent to *there is/there are*, but when it is used in the negative, the suffix -sh is added, e.g., fi maṭak fulūs? *lā mā fi*sh maṭi fulūs abadan, *do you have money?* No, I don't have any money at all. When an imperfect verb is negated by the particle mā it takes the suffix -sh, e.g., naḥna mā niqdarsh nidfaḡ kira bēt kabir, *we cannot pay rent for a big house*.

VOCABULARY

NOUNS

Singular

mudda f.	street
ṭariq m.	way
raṣda f.	road
zaḡḡiṭi m.	lane
makān m.	place
ṣarāḡa f.	frankness, frankly
kira m.	rent
naḡar m.	person, individual
ṣhak m.	doubt
ziyāda f.	more
mufṭāḡ m.	key
fulūs coll.f.	money
ṣāhib albet	landlord

Plural

muddāt
ṭuruq
riṣad, raṣdāt
zaḡḡāṭiṭ
amākin
akriyāt
anfār
ṣhukūk
ziyādāt
mafātīḡ
aṣḡab albuyūt

ADJECTIVES

katīr m.	many, much	kutār
aktar m.f.	more (comp. form of katīr)	
qalīl m.	little	qalīlīn, qulāl
aqal m.f.	less (comp. form of qalīl)	
zaḡḡīr m.	small; young	zaḡḡār
kabīr m.	big; old	kubār
faqīr m.	poor	fuqara
ḡhani m.	rich	aḡḡniya

VERBS

Perfect

atqābal	meet
sakan	live
atṣawwar	imagine; have a picture taken
ḡāb	bring
a/istakra	rent
qadar	be able
dafaḡ	pay
ṭallaq	divorce

Imperfect

yitqābal
yiskun
yitṣawwar
yigṭb
yistakri
yiḡdi/ar
yidfaḡ
yiṭalliḡ

DRILLS

1. ana muzawwag. I am married.

Substitute:

hu
hi
naḡna
hum

2. ana askun fi ḡadan. I live in Aden.

Substitute:

She studies in Aden.
They work in Aden.
He got married in Aden.
She got married in Aden.
We got married in Aden.

3. ana adri annuh marīḡ. I know that he is sick.

Substitute:

hu	that he is sick.
hi	that she is sick.
hum	that they are sick.
naḡna	that we are sick.

4. hum maḥum ʿiyāl. They have children.

Substitute:

ana
ani
naḥna
hu

5. TRANSLATE THE FOLLOWING SENTENCES:

1. I live in a small house.
2. My brothers and sisters live with me.
3. I pay one hundred and fifty shillings for rent.
4. Where do you live?
5. Do you have children?
6. No, I don't have any children.
7. Is your sister married?
8. That is a lot of money.
9. Why is your brother living with you?
10. We are poor people.

SITUATIONS

1.

- A. Did you find a house?
B. No, but I am still looking.
A. In which quarter are you looking?
B. I am looking in the Tawwahi quarter.
A. I hope you find a house soon.
B. Thank you.

2.

- A. How many brothers do you have?
B. I have two brothers.
A. What are their names?
B. The older one's name is Abdullah, and the younger one is Salih.
A. Are your brothers living with you?
B. My brother Salih lives with me, and my older brother is married.

LESSON EIGHT

addars attāmin

DIALOGUE

At the Airport fi lmaṭār

- As. Hello Ahmad. kēfak yahmad.
Ah. Hello Asya, where are you going? kēfik yā āsya, ila fēn rāyha?
- As. To New York, and you? rāyha niyurk, w inta fēn rāyih?
Ah. To Aden. la ṭadan.
- As. When will your plane leave? mata bātrūh aṭṭayyāra ḥaqqak?
Ah. In a short time. baʿd qalīl.
- As. On which airline are you going? bi ay ṭayarān bātrūh?
Ah. On Al-Yamdah Air. ṭala lyamda.
- As. Is your family with you? ʿesh ʿāyiltak maṭak?
Ah. No, I left them in Kuwait. lā, sayyabtahum fi lkawēt.
- As. How many children do you have? kam maṭak guhhāl?
Ah. I have a son, his name is Hassan, ʿindi walad ismuh ḥasan, wa bint
and a daughter, her name is Anisa. ismih anisa.
- As. What do you do? ʿesh tištaḡhil?
Ah. I am the director of the Health ani mudīr wizārat aṣṣihha, w anti ʿesh
Ministry, and you? tištaḡhili?
- As. I am an employee in a bank. ani muwaḍḍafa fi bank/maṣraf.
Ah. It is time for my plane. Goodbye. daḥīn aṭṭayyāra ḥaqqi bātrūh. maṭa
ssalāma.
- As. Goodbye. maṭa ssalāma.

MODEL SENTENCES

1. I *f*. am going to Aden.
ani rāyha la ʔadan.
2. I *m*. am going to Aden.
ana rāyih la ʔadan.
3. My son's name is Hassan.
ibni ismuh ḥasan.
4. My daughter's name is Fayza.
binti ismih fāyza.
5. Where do you *f*. work?
fēn tishṭaghilī?
6. Where do you *m*. work?
fēn tishṭaghil?
7. I have a son and three daughters.
ʔindi walad wa talāt banāt.
8. He is the Minister of Health
hu wazīr aṣṣihḥa.
9. I left my children with their mother.
sayyabt ʔiyālī maʔ ummhum.
10. My plane will leave after a while.
aṭṭayyāra haqqi bātrūh baʔd qalīl.
11. When will you go to Kuwait?
mata bātrūh alkawēt?
12. Goodbye.
maʔa ssalāma.
13. He is from the city of Aden.
hu min madīnat ʔadan.

NOTES

1. **yā**: vocative particle. In Arabic, when a person is directly addressed by name or title the vocative particle **yā** is used just before the name or title, e.g., **yā ḥasan**. The vocative particle corresponds to the Old English word *O* as in *O King*. When using the vocative particle before a name that starts with the vowels *a* or *i*, you may omit the vowel of the name and shorten the vowel in **yā**, e.g., **ya ḥmad**.

2. **kēfak m**, **kēfik f**: *How are you?* These are often used as words of greeting just as **sabāḥ alkhēr** and **masa lkhēr**.

3. **la**: *to*. The Modern Standard Arabic preposition **ʔila**, *to*, shortens to **la** in Adeni Arabic, e.g., **ani rāyha la ʔadan**, *I am going to Aden*. Note that the preposition is not to be confused with the negative particle **lā**, *no*.

4. **ay**: *what*. The word **ay** functions as a noun in Modern Standard Arabic. It serves as the subject or object of a verb or as the object of a preposition. In MSA it takes the appropriate case inflection in each instance, whereas in Adeni Arabic it does not have any final vowel, e.g., **bi ay ṭayyāra bātrūh?** *On which plane are you going?* Cf. MSA **ʔala māni ayyati ʔai-ratin satūsāfiru**.

5. **mata**: *when*. The word **mata** may be placed before or after the verb, e.g., **mata akalt?** or **akalt mata?** *When did you eat?* The most common position however, is at the beginning of a sentence.

6. **kam**: *How much, how many*. This interrogative particle corresponds to English *how many*. In MSA **kam** followed by a noun forms an interrogative phrase, and the noun then is always singular, indefinite and in the accusative case, e.g., **kam waladan lak?** *lit., how many child do you have?* In the Adeni dialect, however, the noun after **kam** is plural, indefinite but not in the accusative case since the dialect has lost the grammatical category of case, e.g., **kam ʔiyāl ʔindak?** *How many children do you have?* The interrogative particle **ēsh** is used for *what*, e.g., **ēsh tishṭaghil?** *What do you do?*, and the particle **fēn** for *where*, e.g., **fēn rāyih?** *Where are you going?*

VOCABULARY

NOUNS

Singular		Plural
maʔār <i>m</i> .	airport	maʔārāt
ʔadan	Aden	
ṭayyāra <i>f</i> .	airplane	ṭayyārāt
ʔāyila <i>m</i> .	family	ʔāyilāt
gāhil <i>m.f</i> .	child	guhḥāl
āsyā	feminine personal name	
anīsa	feminine personal name	
bint <i>f</i> .	daughter, girl	banāt
ḥasan <i>m</i> .	masculine personal name	
walad <i>m</i> .	son, boy	awlād
ibn	son	abnāʕ
mudīr <i>m</i> .	director	mudara
muwaḍḍafa <i>f</i> .	employee	muwaḍḍafāt
muwaḍḍaf <i>m</i> .	employee	muwaḍḍafīn
madīna <i>f</i> .	city	madun
wizāra <i>f</i> .	ministry	wizārāt
wizīr <i>m</i> .	minister	wuzara

VERBS

Perfect		Imperfect
rāḥ	go	yirūḥ
sayyab	leave s.o. or s.th.	yisayyib
asṭaghāl	work	yishṭaghāl

fēn	where
mata	when
ēsh	what
kam	how many
kef	how

NAMES OF SOME OF THE MINISTRIES IN ADEN

wizārat alkhārigiyya	Ministry of Foreign Affairs
wizārat addākhiliyya	Ministry of the Interior
wizārat attarbiya	Ministry of Education
wizārat attigāra wa ṣṣināʿa	Ministry of Commerce and Industry
wizārat almuwāṣalāt	Ministry of Transportation
wizārat addifāʿ	Ministry of Defense
wizārat al-iqtiṣād	Ministry of Finance
wizārat azzirāt a	Ministry of Agriculture
wizārat attarwa ṣsamakiyya	Department of Fisheries
wizārat al-iskān	Department of Housing
wizārat attakhlīṭ	Department of Planning
wizārat attaqāfa wa l-iqtilām	Department of Culture and Information
wizārat alʿamal wa l-khidma	Department of Labor and of the Civil Service
lmadaniyya	
wizārat aṣṣiḥḥa	Ministry of Health
wizārat alʿadl wa l-awqāf	Ministry of Justice and Waqfs
wizārat aṭṭāqa wa lmaʿādīn	Ministry of Energy and Minerals

DRILLS

1. w inta fēn rāyih? And you, where are you going?

Substitute:

- w _____? you *f.*
 w _____? you *pl.*
 w _____? they
 w _____? she

2. kam guhhāl ʿindak? How many children do you have?

Translate into Adeni:

- How many daughters do you have?
- How many sons does she have?
- What time is it?
- How many families came with you?

3. hu wazīr aṣṣiḥḥa lʿāmma. He is the Minister of Health.

Translate into Adeni:

- He is the Minister of Transportation.
- He is the Minister of Labor and of the Civil Service.
- He is the Minister of Agriculture.
- He is the Minister of Fisheries.
- He is the Minister of Education.

4. hu yishtaghil fi bank. He works in a bank.

Substitute:

- in an office.
- in the Ministry of Defense.
- at the airport.
- in a school.
- in Kuwait.

5. hu min fēn? Where is he from?

hu min madīnat ʿadan. He is from the city of Aden.

Substitute:

- from the city of Lahej.
- from Al-Ghadi.
- from the city of Shaykhuthman.
- from Al-Ghurik.
- from At-Tawwahi.

SITUATIONS

1. A. Where are you going?
B. I am going to Aden.
A. Are you going on the Yemeni Airline?
B. No, I am going on the Kuwaiti Airline.
A. Goodbye.
B. Goodbye.
2. A. Where are your *f*. children?
B. I *f*. left them at home.
A. Are they with your mother?
B. No, they are with my sister.
A. God be with them.
B. Thank you.
3. A. Where do you work?
B. I work in a bank.
A. Which bank?
B. At the National Bank.
A. My brother works there.
B. That is good.

LESSON NINE

addars attāsīṭ

DIALOGUE

- Ahmad and Ishmael waiting for a taxi **ahmad wa smag'Il murāṭIn li ttēksi**
- A. Good morning Ismael. **ṣabāḥ alkhēr yasmag'Il.**
I. Good morning Ahmad. **ṣabāḥ annūr yahmad.**
- A. What time is it? **assāṭa kam?**
I. It is quarter past nine. **assāṭa tisṭa wa rubṭ.**
- A. It seems that your watch is very slow. Mine is a quarter to ten. **yidḥar annuh assāṭa ḥaqqak mu-akhhira giddan. t'indi ssāṭa tashr illa rubṭ.**
- I. No, I think your watch must be very fast. **lā, aḍun assāṭa ḥaqqak muqaddima marra.**
- A. I set my watch by the the Mosque clock. **qabbat assāṭa ḥaqqi tala ssāṭa ḥaq almasgid.**
I. The Mosque clock is probably wrong. **yimkin assāṭa ḥaq almasgid ḡhalṭāna.**
- A. Why? **lēsh?**
I. Because my watch is set according to the radio time. **lannuh ssāṭa ḥaqqi timshī maṭ assāṭa ḥaq arrādyu.**
- A. If we don't get a taxi soon, we will be late for work. **ida mā ḥaṣalnāsh tēksi fīsaṭ bānit-akhhara min ashshughl.**
I. When do you start work? **mata tiddaṭ ashshughl ḥaqqak?**
- A. I work from 8 A.M. to 2 P.M. **ashtaghil min assāṭa tamān aṣṣubḥ la ssāṭa tintēn aḍḡhr.**
I. Do you work from 8 to 2 everyday? **tishtaghil min assāṭa tamān la ssāṭa tintēn kul yōm?**

- A. No, we don't work on Friday, and we go home at 12:30 P.M. on Thursday.
- I. We start working at 7:30 in the morning and we go home at 4:15

lā, mā nishtaghilsh yom alqum'a wa nirawwih assā'a itna'shar wa nu'sh yom alkhams.

nibdat ashshughl assā'a sab'e wa nu'sh fi ssabā'h wa nirawwih assā'a arab'e wa rub'e.

- A. What! You are saying that you work from 7:30 to 4:15 without a break?

ēsh! tqūl innak tishtaghil min assā'a sab'e wa nu'sh la ssā'a arab'e wa rub'e bidūn istirā'a?

- I. No, we have a break for lunch from 12:20 to 1:50.

lā, tīdana rabkha minshān alghada min assā'a itna'shar wa tult la ssā'a tintēn illa tashar.

- A. Thank goodness, finally the taxi has come. Let's get into the taxi.

alhamdu li llāh, akhīran aga attēksi, yalla niṭla'e attēksi.

MODEL SENTENCES

- How many children do you have?
- How old is your son?
- How long have you been waiting for a taxi?
- How many days a week do you work?
- Whose watch is it?
- How many hours a day do you work?
- Maybe my *m.* watch is slow.
- Maybe your *m.* watch is slow.
- Maybe your *f.* watch is fast.
- Maybe our watches are not working.
- Do you *m.* work every day?
- Do you *f.* work eight hours every day?

kam ma'ak t'iyāl?

kam t'umr ibnak?

kam lak murā'ī li ttēksi?

kam ayyām tishtaghil fi l-usbū'e?

assā'a haq mi/an hādī?

kam sāt'āt tishtaghil bi lyōm?

yimkin sāt'ati ti-akkkhīr.

yimkin sāt'atak mut-akkhīra.

yimkin sāt'atik tiqaddim.

yimkin sāt'atna kharbāna.

tishtaghil kul yōm?

tishtaghilli tamān sāt'āt kul yōm?

NOTES

1. *addamā'ir almuttašila*: The *suffixed pronouns*. It is not necessary to use the independent personal pronouns with the verb since the pronominal suffixes attached to the perfect, and the prefixes and suffixes attached to the imperfect indicate the person, gender, and the number of the subject. This is illustrated in the following paradigm:

Perfect		Imperfect
ashtaghalt	I worked	ashtaghil
ashtaghalt	you <i>m.s.</i> worked	tishtaghil
ashtaghalti	you <i>f.s.</i> worked	tishtaghilli
ashtaghal	he worked	yishtaghil
ashtaghalat	she worked	tishtaghil
ashtaghalna	we worked	nishtaghil
ashtaghaltu	you <i>pl.</i> worked	tishtaghila
ashtaghalu	they worked	yishtaghila

To form the future tense of the verb, one must add *bā-* to the imperfect, e.g., *I will work*, *bā-ashtaghil*; *they will work*, *bā-yishtaghila*; *we will work*, *bā-nishtaghil*.

2. *sā'a*: The word *sā'a* is used for *hour*, *watch*, or *clock*. You can ask *assā'a kam?* or *kam assā'a?* to know what time it is. Note that *sā'a* should be preceded by the definite article, e.g., *assā'a*. Also when asking about the time, the word *waqt*, *time* may be used, e.g., *kam alwaqt?* or *alwaqt kam?* However, when one wants to specify what kind of *sā'a* it is, one should use the words *sāt'at yad* for *wristwatch*, *sāt'at gidār* for *wall clock*, and *sāt'at gēb* for *pocket watch*. In these cases the definite article should not precede *sā'a*.

3. *Expressions of Time*: The word order in telling time is very much like that used in French. Consider the following expressions *tis'a wa rub'e*, a quarter past nine lit., *nine and a quarter*; *tashara illa rub'e*, a quarter to ten lit., *ten except or minus a quarter*; *itna'shar wa tult*, twenty past twelve lit., *twelve and twenty or twelve and one third*.

4. *Words that Denote the Different Parts of the Day*: *A.M.* is referred to by *asubh*, *p.m.* by *adduhr*, *al'asr*, *almaghrib*, *al'isha* and *allēl* according to the earliness or lateness of the hour. The time between 3:30 p.m. and sunset is referred to by *tashar*, *maghrib* denotes the *sunset*, while *tisha* denotes the *evening*, with *lāl* being used for the *entire night*. The separate expression *nu'sh allēl* is used for *midnight*, and *alfagr* for *dawn*. The word *sharāq* means *being late in the morning* and *ghalās* *being late in the evening*. Their active participles *musharriq* and *mughallis* could also be used, e.g., *hu rāh ashshughl sharāq/musharriq*, *he went to work late*; *hu rawwah albēt ghalās/mughallis*, *he went home late*. To be early in the morning is expressed by the word *mubakkir*, or by the word *badri*.

5. *yallah*: This is used to invite or urge a person to an action. The expression *hayya bina*, *let us*, is used when joint action is intended.

VOCABULARY

WORDS RELATED TO TIME

Singular

sāʿa <i>f.</i>	hour, watch, clock
waqt <i>m.</i>	time
yōm <i>m.</i>	day
ṣubḥ <i>m.</i>	morning
duhr <i>m.</i>	noon, afternoon
ʿaṣr <i>m.</i>	late afternoon
maḡrib <i>m.</i>	sunset
ʿiṣha <i>m.</i>	dusk, nightfall
naḥār <i>m.</i>	daytime
lei <i>m.</i>	evening, night
mughallis <i>m.</i>	one who is late in the evening
musharriq <i>m.</i>	one who is late in the morning
ḡhalīn	wrong
ḡhalīa <i>f.</i>	mistake
mut-akḡḡhir <i>m.</i>	late
istirāḡa <i>f.</i>	break
rabḡa <i>f.</i>	break

Plural

sāʿāt
awqāt
ayyām

layālī
mughallisīn

musharriqīn

ḡhalīānīn
aqḡlāt
mut-akḡḡhirīn
istrāḡāt
rabḡāt

NAMES OF MEALS

qurāt <i>m.</i>	breakfast
ḡhada <i>m.</i>	lunch
ʿasha <i>m.</i>	supper
fujūr <i>m.</i>	supper during the month of Ramadan
ʿuwāf <i>m.</i>	snack usually between lunch and supper

FRACTIONS

naṣ	half
rubḡ	quarter
tlāt arbāt	three-quarters
tult	one-third
tultēn	two-thirds

khums
suds
subḡ
tumn
tust
ʿushr

one-fifth
one-sixth
one-seventh
one-eighth
one-ninth
one-tenth

VERBS

Perfect

qahar	seem, appear
badaḡ	start
rawwah	go home
ḡṣṣal	find
atqarraḡ	eat breakfast
atḡhadda	eat lunch
atʿashsha	eat supper
afjar	eat breakfast
atʿawwaf	eat a snack

Imperfect

yidhar
yibdaḡ
yirawwih
yiḡṣṣil
yitqarraḡ
yitḡhadda
yitʿashsha
yiftur
yitʿawwaf

DRILLS

1. kam assāʿa? assāʿa ʿashara wa ʿashara.

Substitute:

The time is:
8:30
9:50
11:15
11:25
12:40
10:35

2. assāʿa ḡaqqi tiqaddim. My watch is fast.

Substitute:

Your <i>m.</i> watch is fast.
Your <i>f.</i> watch is fast.
His watch is fast.
Her watch is fast.
Their watch is fast.

3. mata tibatashshughl haqqak? When do you start your work?
 abdashshughl haqqi assata sabta wa nuş. I start my work at 7:30.

Answer the following:

1. mata tibatashshughl haqqih?
2. mata yibdashshughl haqquh?
3. mata nibdashshughl haqqana?
4. mata yibdashshughl haqqahum?

4. Give the plural of the following:

sata	sata
ghalja	
shughl	
amal	
yom	
waqt	
lel	
tekki	

SITUATIONS

1.
 - A. I would like to visit you tomorrow.
 - B. At what time?
 - A. At sunset.
 - B. I will wait for you.
 - A. I will see you at 7:30 then.
 - B. I will see you.
2.
 - A. Where do you work?
 - B. At the National Bank.
 - A. What do you do?
 - B. I am a clerk.
 - A. At what time do you go home?
 - B. At two fifteen.

- 3.
- A. Do you know Anisa?
 - B. No, but I have heard of her.
 - A. She works with you in the same bank.
 - B. I have never met her.
 - A. She lives next to us.
 - B. Is that right?

LESSON TEN

addars al^ṭāshir

DIALOGUE

Ali and Rashid see each other after the vacation. ṭali wa rāshid shāfu baḍḍahum baḍḍ al^ṭuḷa.

- | | | |
|----|--|---|
| A. | Rashid, where have you been?
Where did you go last week? | fēnak yā rāshid? fēn ruḥt al ^ṭ usbūt al ^ṭ māqī? |
| R. | I went to Aden. | ruḥt la ṭadan. |
| A. | Did you go by car? | ēsh, ruḥt bi lbābūr? |
| R. | No, I went by bus and returned by plane. | lā, ruḥt bi lbās wa ragaṭt bi ṭṭayyāra. |
| A. | Why did you go to Aden? | lēsh ruḥt ila ṭadan? |
| R. | To visit my friends. | ṭalashān aṣḥūf aṣḥābi. |
| A. | What did you do there? | ēsh sawwētū hināk? |
| R. | We went to the Red Sea Restaurant in Kratar. | ruḥna maṭam al ^ṭ baḥr al ^ṭ aḥmar fi krētar. |
| A. | What did you eat? | ēsh akaltu? |
| R. | I ate zurbīyan, and they ate mutaffaya, and we drank tea. | ana akalt zurbīyan wa hum akalu mutaffāya wa shārabna shāhi. |
| A. | What did you do after that? | ēsh sawwētū baḍḍ kida? |
| R. | We went sightseeing, we saw the water tanks in Kratar, and we went to Al-Ghadir and Dar Saad. | ruḥna nitmaṣṣha wa shufna ṣṣahārīg fi krētar, wa ruḥna alghadīr wa dār saḍḍ. |
| A. | What do your friends do? | ēsh yishṭagḥlu aṣḥābak? |
| R. | One works at the Bank of Yemen and one at the electric company, and three (of them) are students at Aden University. | wāḥid yishṭagḥil fi lmaṣraf al ^ṭ yamani wa wāḥid fi sharikat alkahraba, wa talāta ṭalaba fi gāmīṭat ṭadan. |

- A. I am glad you are back and safe. **alḥamdu li llāh ʔa ssalāma.**
 R. Thank you, may God keep you. **shukran, allāh yisallimak.**
- A. Goodbye. **maʔa ssalāma.**
 R. Goodbye. **maʔa ssalāma.**

MODEL SENTENCES

- I went by plane. **ruḥt bi ṭṭayyāra.**
- We went to Aden University. **ruḥna gāmiʔat ʔadan.**
- When did you *f.* come back from Aden? **mata ragaʔti min ʔadan?**
- I came back yesterday. **ragaʔt ams.**
- He ate watermelon. **hu akal ḥabḥab.**
- They drank coffee. **hum šharabu qahwa.**
- I *f.* went to Hijaz last year. **ani ruḥt alḥigāz assana lmādiya.**
- She is a student at Aden University. **hi ṭāliba fi gāmiʔat ʔadan.**
- I went to visit my friend. **ruḥt ʔalashān ašḥūf šāhibi.**
- We use the company's car. **naḥna nistaʔmil bābūr aššharika.**
- We like to eat seafood at the Red Sea Restaurant. **naḥna niḥib nākul šēd fi maʔam albaḥr al-aḥmar.**
- The people of Aden drink a lot of tea with mint. **ahl ʔadan yišrabu šāhi munaʔnaʔ katir.**

NOTES

FOOD

1. **zurbyān, mujaḥḥāya:** These are the two most common dishes in South Yemen. Adeni food is somewhat similar to Indian food.

Ingredients for Zurbyān:

ruḥ	rice
laḥm kibāšh aw laḥm ghanami	lamb or goat meat
zabīb	raisin
zabda	butter
baṣal	onion

tōma	garlic
bisbās	hot red pepper
hēl	cardamom
hurud	turmeric (yellow coloring)
qirfa	cinnamon
qibāgha aḥmar	red coloring
qaṭīb	yogurt

Ingredients for Mujaḥḥāya:

ḥūta	a fish
šēd	fish (coll.)
zēnūb	salmon
kōbīsh	cabbage
ṭamāṭ	tomatoes
baṣaṭ	potatoes
tawābil	spices
qirfa	cinnamon
hēl	cardamom
baṣal	onion
tōma	garlic
bisbās	red pepper
dubba	pumpkin

All of these ingredients are cooked with water and served on top of rice with **šānūna** gravy. The same method is used for preparing both dishes.

2. **nitmashsha:** we go for a walk or for a ride.

3. **bank:** The word **bank** is one of the many foreign loanwords in the Adeni dialect. It could be replaced by the word **mašraf**.

4. **ḥurūf algarr:** prepositions. The preposition **bi** means *by*, e.g., **ruḥt bi lbās wa ragaʔt bi ṭṭayyāra**, *I went by bus and came back by plane*. The preposition **fi** means *in*, e.g., **ana askun fi krētar**, *I live in Kratar*. The preposition **ʔala** means *on*, e.g., **galast ʔala lkursi**, *I sat on the chair*. Note that **ʔala** combined with **šān** means *because*. In Modern Standard Arabic, the object of a preposition is in the genitive case which ends with a short vowel *i*, or **kasra**, but in the Adeni dialect it rarely ends with short *i*. Most of the time it ends with a **sukūn**, e.g., **MSA bi ṭṭayyārati**, cf. Adeni Arabic **bi ṭṭayyāra**.

VOCABULARY

NOUNS

Singular

usbûṭ m.	week
bās m.	bus
bābūr m.	car
sayyāra f.	car
ṣāhib m.	friend
ṣāhiba f.	friend
ṭayyāra f.	plane
maṭ'am m.	restaurant
ṣahrūg m.	water tank
bank m.	bank
maṣraf m.	bank
sharika f.	company
ṭālib m.	student
ṭāliba f.	student
gāmi'a f.	university
salāma f.	safety
baḥr m.	sea
shāhi m.	tea
nahār m.	day
sana f.	year

Plural

asābit	
bāṣāt	
bawābit	
sayyārāt	
aṣhāb	
ṣāhibāt	
ṭayyārāt	
maṭā'im	
ṣahārīg	
bunūk	
maṣārif	
sharikāt	
ṭullāb, ṭalaba	
ṭālibāt	
gāmi'āt	
biḥār, buḥūr	
nahārāt	
sinīn, sanawāt	

DAYS OF THE WEEK

usbûṭ	week
al-usbûṭ almadī	last week
al-usbûṭ alqādim	next week
al-ahad	Sunday
al-itnēn	Monday
attalūt	Tuesday
arrubûṭ	Wednesday
alkhamīs	Thursday
aljum'a	Friday
assabt	Saturday

VERBS

Perfect

ruḥt	go
ragāṭt	come
shuft	see
akalt	eat
sharabt	drink
tamashshēt	go for a walk

Imperfect

arūḥ
argāṭ
ashūf
ākul
aṣhrab
atmashsha

Future

bā-arūḥ
bā-argāṭ
bā-ashūf
bā-ākul
bā-aṣhrab
bā-atmashsha

DRILLS

1. ana ragāṭt bi ṭayyāra. I came back by plane.

Substitute:

she
by bus
by car
we
by bus
by car
they
by car
by bus

2. ruḥna maṭ'am albaḥr al-aḥmar. We went to the Red Sea Restaurant.

Substitute:

1. to Aden University
2. to the Yemeni Bank
3. to my friend's house
4. to the airport

3. ana akalt zurbyān wa hu akal muṭaffāya. I ate zurbyān and he ate mutaffāya.

Substitute:

1. She ate lamb and he ate cabbage.
2. We ate fish and they ate stew.
3. He ate rice and I ate tomatoes.

4. shukran, allāh yisallimak. Thank you, may God keep you *m*.

Substitute:

you *m.pl.*

you *f.*

he

they

5. Translate the following:

1. I work at the Yemeni Bank.
2. He works at the University.
3. They work at the electric company.
4. She works in a restaurant.
5. You *m.* work at the airport.

SITUATIONS

1.

- A. Where have you been?
B. I went to Lahej to see my sister.
A. Did you stay there the whole week?
B. No, I came back last Tuesday.
A. Did you see all your friends?
B. No, not all of them.

2.

- A. Where did you go yesterday?
B. I went to the restaurant.
A. Which restaurant?
B. To Kawkab Assabah Restaurant.
A. Did you like the food?
B. It was very good.
A. How about the service?
B. The service was great.

LESSON ELEVEN

dars iḥda shar

DIALOGUE

Nancy and Saleem are getting acquainted. nānsi wa salīm yit^əarrafu ʕala ba^əʕd.

N. Hello.

ahlan wa sahlan.

S. Hello, what is your name?

ahlan, ʕsh ismik?

N. My name is Nancy.

ismi nānsi.

S. I am honored to meet you. How long have you been in Aden?

a/i^ətsharrafna. kam šār lik fi ʕadan?

N. For three months.

šār li talāt shuhūr.

S. Do you work at the Embassy?

anti tishtaghili fi ssafāra?

N. Yes. Do you work there too?

aywa, anta tishtaghil hināk kamān?

S. Yes. You are an American and you speak Arabic perfectly.

aywa, anti amrīkiyya wa titkallami ʕarabi tamām.

N. Thanks, just a little.

shukran, bas qallīl.

S. Where did you learn Arabic?

fēn ta^əʕallamti ʕarabi?

N. I learned it in Lebanon.

ta^əʕallamti hi libnān.

S. How do you like Yemen?

kēf, ʕagabatik alyaman?

N. I like it a lot.

ʕagabatni katīr.

S. Did you visit Lahej?

zurti lahej?

N. No, I saw Aden only.

lā, shuft ʕadan bas.

S. You must go and see Shibam.

lāzim tirūhi wa tishfi shibām.

N. I want to go there soon.

ashti arūh ila hināk qarīb.

MODEL SENTENCES

1. I f am Lebanese ani lubnāniyya.
2. He is Syrian. hu sūri.
3. I brought some Egyptian desserts. gabi ḥalawīyyāt maṣriyya.
4. I will go to Cairo in five days. bāʿ-arūḥ la lqāhira baʿd khams ayyām.
5. When will they be back? mata bāyirgaʿu?
6. I don't know, maybe after a week. mā adrish, yimkin baʿd usbūʿ.
7. I hope you will enjoy it there. inshāllah bātinbasiṭu hināk.
8. He has been in Yemen for nearly a year. šār luh fi lyaman sana taqrīban.
9. My brother works at the Iraqi Embassy. akhi yishṭaghil fi ssafāra lʿirāqiyya.
10. I don't know how to speak English. ana mā aʿrīfsh atkallam ingilīzi.
11. Is there anyone who knows how to speak French? fi ḥad yifrīf yitkallam faransi?
12. I didn't understand you, what do you mean? mā fahamtaksh, ʿesh tiḡni?

NOTES

1. **alḡinsiyyāt**: nationalities. Nouns and adjectives of nationality are formed by adding -i/(masculine) and -iyya/(feminine) respectively to the name of the country.

COUNTRY/albalad	NATIONALITY/alḡinsiyya m.	NATIONALITY f.
amrika	America	amriki
almaniya	Germany	almani
maṣr	Egypt	maṣri
faransa	France	farnsi, faransāwi
alʿirāq	Iraq	ʿirāqi
alyabān	Japan	yābāni
alyaman	Yemen	yamani

2. **a/itsharrafna**: we are honored. The verb **itsharrafna** is always used in the first person plural. It is used on meeting someone. The expression **sharrafana**, lit., honored us with a visit; **sharrifūna** lit., honor us means come and visit us.

3. **takallam**: spoke. The verb **takallam** is used in Modern Standard Arabic as well as in the Adeni dialect, where the vocalism is slightly different.

ana atkallam ʿarabi	I speak Arabic
anta titkallam ʿarabi	you m. speak Arabic
anti titkallami ʿarabi	you f. speak Arabic
hu yitkallam ʿarabi	he speaks Arabic
hi titkallam ʿarabi	she speaks Arabic
nahna nitkallam ʿarabi	we speak Arabic
antu titkallamu ʿarabi	you pl. speak Arabic
hum yitkallamu ʿarabi	they speak Arabic

4. **qarib**: The word **qarib** means soon, e.g., **nānsi bātrūḥ ila laḡ qarib**, Nancy will go to Lahej soon. It may also mean close to or near, e.g., **almaktab ḥaqiqi qarib min ssafāra**, my office is close to the Embassy; **bētak baʿd wa lākin bēti qarib**, your house is far but my house is near. It also means relative, e.g., **hu qaribi**, he is my relative.

5. **taʿallam**, **ʿallam**: The verb **ʿallam** is the same in the Adeni dialect as it is in Modern Standard Arabic. It means taught, e.g., **salīm ʿallam nānsi ʿarabi**, Salim taught Nancy Arabic. The verb **taʿallam** also has a parallel in Modern Standard Arabic. It means learned, e.g., **ana taʿallamt ʿarabi fi bērit**, I learned Arabic in Beirut. Note the following conjugation of the verbs **ʿallam** and **taʿallam**:

Perfect

ana ʿallamt	I taught
ani ʿallamt	I f. taught
anta ʿallamat	you m. taught
anti ʿallamti	you f. taught
hu ʿallam	he taught
hi ʿallamat	she taught
nahna ʿallamna	we taught
antu ʿallamtu	you pl. taught
hum ʿallamu	they taught

Imperfect

ana taʿallamt	I studied/learned
ani taʿallamt	I f. studied
anta taʿallamt	you m. studied
anti taʿallamti	you f. studied
hu taʿallam	he studied
hi taʿallamat	she studied
nahna taʿallamna	we studied

Imperfect

atʿallim
atʿallim
tiʿallim
tiʿallimi
yiʿallim
tiʿallim
niʿallim
tiʿallimu
yiʿallimu

Imperfect

atʿallam
atʿallam
tiʿallam
tiʿallami
yiʿallam
tiʿallam
niʿallam

antu taḡallamtu	you pl. studied	tittallamu
hum taḡallamu	they studied	yittallamu

6. ṣār: The verb ṣār is always used with l- to express a period of time, e.g., ṣār li talāt shuhūr fi ʿādan, *I have been in Aden for three months*. It may also mean *became*, e.g., almarid ṣār mutaḡāfi, *the sick one became well*, but most of the time the Adenis replace it with the verb astawa, *became*, e.g., almarid astawa mutaḡāfi.

7. bas: The word bas has many uses. It is used with the meaning of *only*, e.g., akhi ʿindu talāt ʿiyāl bas, *my brother only has three children*. And it is used with the meaning of *stop it*, e.g., (if the children are fighting, the mother shouts) bas yā-ʿaṭiyāl! *Stop it, children*. Finally it is used with the meaning of *but*, e.g., kunt bāḡaṭlak bas bābūri kharbān, *I would have stopped by, but my car is not running*.

VOCABULARY

NOUNS

Singular

ism <i>m.</i>	name
safāra <i>f.</i>	embassy
safir <i>m.</i>	ambassador
ziyāra <i>f.</i>	visit
kharbān <i>m.</i>	out of order
fahm <i>m.</i>	understanding
shibām	city in Hadhramaut, northeast of Aden
lahq	city north of Aden, the biggest city in Lahej county
ḡalawīyyāt <i>f.</i>	sweets; desserts
ingilīzi <i>m.</i>	English, British
faransi <i>m.</i>	French

VERBS

Perfect

ṣār	become
takallam	speak
ʿana	mean
taḡallam	learn
ʿagab	like
zār	visit

Plural

asmāʿ, asāmi
safārāt
sufara
ziyārāt
kharbānīn

ingilīz
faransiyyīn

Imperfect

yisīr
yitkallam
yiṭni
yitallam
yigib
yizūr

shāf	see	yishūf
ḡāb	bring	yigīb
dara	know	yidri
raḡaṭ	come back	yirḡaṭ
ḡazaṭ	stop by	yigzaṭ
astawa	become	yistawi
aṭinasat	be happy	yinbasit

INTERROGATIVE PRONOUNS

ʿish	what?
kam	how much? how many?
kēf	how?
fēn	where?

DRILLS

1. kam ṣār lik fi lyaman? ṣār li talāt shuhūr. How long have you been in Yemen? I have been here for three months.

Substitute:

- kam ṣār _____ (you *f.*) in Japan? _____ for one year.
- kam ṣār _____ (he) in France? _____ for one week.
- kam ṣār _____ (she) in Cairo? _____ for four days.
- kam ṣār _____ (you *pl.*) in Germany? _____ for two months.
- kam ṣār _____ (they) in Aden? _____ for five months.
- kam ṣār _____ (you *m.*) in America? _____ for one month.

2. anta tishtaḡhil fi ssafāra al-ʿamrīkiyya. You *m.* work at the American Embassy.

Substitute:

- I work at the Iraqi Embassy.
- You *f.* work at the German Embassy.
- You *pl.* work at the Lebanese Embassy.
- He works at the French Embassy.
- She works at the Egyptian Embassy.
- We work at the Japanese Embassy.
- They work at the Yemeni Embassy.

3. **ana mā fahamtaksh, ʿesh tiḡni?** I did not understand you, what do you mean?
Substitute:

1. **ana mā faham** _____ (you *f.*), **ʿesh** _____ ?
2. **ana mā faham** _____ (her), **ʿesh** _____ ?
3. **hi mā faham** _____ (him), **ʿesh** _____ ?
4. **hu mā faham** _____ (them), **ʿesh** _____ ?
5. **hum mā faham** _____ (her), **ʿesh** _____ ?
6. **nahna mā faham** _____ (you *pl.*), **ʿesh** _____ ?
7. **anta mā faham** _____ (me), **ʿesh** _____ ?
8. **anti mā faham** _____ (me), **ʿesh** _____ ?

4. **ahlan, ʿesh ismak?** Hello, what is your name?

Substitute:

1. _____, your *f.* name?
2. _____, my name?
3. _____, your *pl.* names?
4. _____, our names?
5. _____, their names?
6. _____, her name?
7. _____, his name?

5. **anti amrīkiyya wa titkallami ʿarabi tamām.** You are an American and you speak Arabic perfectly.

Substitute:

1. You *m.* are French and you speak Arabic perfectly.
2. She is Yemeni and she speaks English perfectly.
3. He is Adeni and he speaks German perfectly.
4. They are Arabs and they speak English perfectly.
5. I am German and I speak Arabic perfectly.
6. I *f.* am French and I speak Arabic perfectly.
7. We are Germans and we speak Arabic perfectly.

1. A. My name is Mahmud, and what's your name?

B. My name is Assya.

A. Where are you from?

B. I am from Syria.

A. How long have you been in Aden?

B. I have been here for two weeks.

A. You are welcome, we are honored.

2.

A. Is your father back?

B. No, he is not back yet.

A. When is he coming back?

B. Maybe next month.

A. He works at the Yemeni Embassy in America.

B. That is right, but he will move to Egypt next month.

A. That is good. He will be close to Yemen.

B. I think he will come to see us every month.

A. You are happy about that, right?

B. I am very happy.

3.

A. Do you speak Arabic?

B. Yes, just a little.

A. Who is teaching you Arabic?

B. Mr. Ghanim.

A. Does he work at the Embassy?

B. No, he is a teacher.

A. He must be a good teacher.

B. Why?

A. Because you are learning fast.

LESSON TWELVE

dars itna shar

DRILLS

REVIEW OF THE LAST FIVE LESSONS.

1. Ask and respond to the following questions in Adeni Arabic.

1. Does she work at the Embassy?
2. Where did you learn Arabic?
3. What is your teacher's name?
4. Does he work at the Embassy too?
5. Where are you *pl.* going?
6. How many children do you have?
7. When does your *m.* plane leave?
8. Do they work from 7:30 to 4:20 without a break?
9. How many hours a day do you *f.* work?
10. How did you *f.* like Aden?

2. anti amrikiyya wa titkallami ʿarabi tamām. You are an American and you speak Arabic perfectly.

Substitute:

1. She is an Adeni and she speaks French perfectly.
2. Muhammad is an Egyptian and he speaks English perfectly.
3. You *m.* are French and you speak Adeni perfectly.
4. I *f.* am a German and I speak Japanese perfectly.
5. You *pl.* are Yemenis and you speak English perfectly.
6. We are Iraqis and we speak French perfectly.
7. They are Japanese and they speak Arabic perfectly.
8. You *f, pl.* are Iraqis and you speak English perfectly.
9. They *f.* are Egyptians and they speak German perfectly.
10. She is French and she speaks Yemeni perfectly.

3. ani muwaḍḍfa fi wizārat alkhārijiyya. I am an employee in the Foreign Ministry.

Substitute:

1. I *m.* am an employee in the Ministry of Interior.
2. You *m.* are an employee in the Ministry of Education.
3. You *f.* are an employee in the Ministry of Commerce and Industry.
4. You *pl.* are employees in the Ministry of Transportation.
5. He is an employee in the Ministry of Finance.
6. She is an employee in the Ministry of Agriculture.
7. We are employees in the Ministry of Defense.
8. They are employees in the Ministry of Justice and Waqfs.
9. He is a director in the Ministry of Health.
10. I am a director in the Department of Labor and of the Civil Service.
11. She is a director in the Department of Planning.
12. You *m.* are a director in the Department of Fisheries.
13. You *f.* are a director in the Department of Energy and Minerals.

4. assāṭa ʔashara daḥīn. The time is 10:00 o'clock now.

Substitute:

1. assāṭa 8:10 daḥīn.
2. assāṭa 9:20 daḥīn.
3. assāṭa 10:15 daḥīn.
4. assāṭa 11:25 daḥīn.
5. assāṭa 12:40 daḥīn.
6. assāṭa 1:45 daḥīn.
7. assāṭa 2:50 daḥīn.
8. assāṭa 3:00 daḥīn.
9. assāṭa 4:30 daḥīn.
10. assāṭa 6:35 daḥīn.

5. lēsh ruḥt ila ʔadan? Why did you go to Aden?

Substitute:

1. Why did you *f.* go to the university?
2. Why did you *pl.* go to the university?
3. Why did he go to Kratar?
4. Why did you *pl.* go to the Red Sea Restaurant?
5. Why did she go to the Electric Company?
6. Why did you go to Al-Ghadiḥ?
7. Why did we go to Dar Saad?

8. Why did they go to the Mosque?
9. When did we go to the airport?
10. Why did he go to Kuwait?

6. bāʔarūḥ ila lqāhira baʔd khams ayyām. I will go to Cairo in five days.

Substitute:

1. I will go to Shibam tomorrow.
2. They will come back in a week.
3. She will eat her food soon.
4. He will find a taxi in fifteen minutes.
5. The plane will arrive in a short time.
6. We will go to the Embassy next week.
7. You *f.* will see his children tonight.
8. You *m.* will see your friend at 12 noon.
9. I will go to America in three months.
10. They will come to Aden next year.

7. Ask and respond to the following questions in Adeni Arabic:

1. On which airline are you going?
2. At what time does your plane leave?
3. Where did you leave your children?
4. How did you come to class?
5. Did you set your watch by the Mosque Clock?
6. Where do your friends work?
7. Which university does he go to?
8. How long have they been waiting for the taxi?
9. Did she see the water tank in Kratar?
10. Where did they eat breakfast?

SAY IT IN ADENI ARABIC

1. I missed my friends very much. Last week I went to Aden to see them. I went by bus. I arrived there at six o'clock in the evening. My friends came in their car and took me to their home. We ate dinner. The food was very good. Then we went sight-seeing. We had a good time together. I stayed there for a week and I came back by plane yesterday.

2. Asya was going to New York. She came to the airport at 3:20 P.M. She saw a man. This man was from Aden. His name is Ahmad. Ahmad is married and he has a family. He has a boy and a girl. He left his children with their mother in Kuwait. Ahmad misses his children a lot. Asya's plane will leave 30 minutes later. May God be with her.

3. At eight o'clock in the morning Isma'il was waiting for a taxi. Another man was waiting for a taxi too. His name is Ahmad. Isma'il set his watch according to the radio and Ahmad set his watch by the Mosque Clock. Isma'il thought that Ahmad's watch was fast. They waited for the taxi for an hour and a half. Finally a taxi came and they went to their work, but they were late.

4. We are honored to meet you. You have been in Yemen for three months, right? I understand that you work at the Embassy. I hope you like Yemen, but you have to visit Shibam, and Lahej. Do you think you will go soon? I hope so. I think you will have fun. I visited America last year. Your country is beautiful. I like it. I would like to go back again.

5. I live in Aden, on Qat'i street. I have been married for five years, but my wife did not give (bring) me any children. I have three brothers and two sisters, and all of them have children. All of us live in a small house because there are no other houses we can live in. We are very poor and we don't have money. We cannot rent a big house and we cannot pay for the key money. My salary is very little.

GRAMMATICAL APPLICATIONS

CHANGE THE FOLLOWING SENTENCES TO THE NEGATIVE FORM:

POSITIVE

1. nahna niqdri nidfa' kira bêt kabîr.
2. fi nâs katîr sâkîn fi nâfîs albêt.
3. t'âyîlîtak agat ma'âk.
4. anî muwaddâfa fi bank.
5. sayyabî t'iyâli ma' umhum.
6. hum min madînat t'adan.
7. assâta haqqak tiqaddim.
8. hu dabbat/gallas assâta haqquh t'ala ssâta haq almasgid.
9. ruhna gâmi'at t'adan.
10. ahlî t'adan yishrabu shâhî katîr.

NEGATIVE

CONJUGATE THE FOLLOWING VERBS IN BOTH THE IMPERFECT AND THE FUTURE TENSES:

VERB	PERSONAL PRONOUN	IMPERFECT	FUTURE
tamashsha			
akal			
ragat			
ishtaghal			
taqarrat			
badat			
t'allam			
ta'allam			
shar			
tagab			

GIVE THE NOUNS/ADJECTIVES OF NATIONALITY FOR THE FOLLOWING:
(BOTH MASCULINE AND FEMININE FORMS)

COUNTRY

al-jirâq
t'umân
lubnân
ma'sr
isrâ'îl
alyaman
rûsiyya
almâniya
alyâbân
kûba

NATIONALITY M.

NATIONALITY F.

MATCH EACH OF THE FOLLOWING ADENI WORDS WITH ITS ENGLISH EQUIVALENT
AND THEN GIVE ITS PLURAL;

ENGLISH EQUIVALENT

ADENI ARABIC WORD

ADENI PL.

key	ziyāra
road	safīr
water tank	raṣḍa
night	muftāḥ
breakfast	zaḡḡūṭ
ambassador	makān
visit	lāl
mistake	qurāṭ
lane	ḡhalṭa
student	ṭayyāra
ministry	ṭālib
airplane	ṣahrūḡ
boy	ḡāhil
place	wizāra

LESSON THIRTEEN
dars talattaṣṣar

DIALOGUE

At the office fi lmaktab

- A. Where is Mr. Abdulla's office?
B. It is upstairs, but he is not here now.

fēn almaktab ḡaḡ assayyid ṭabdalla?
almaktab ḡaḡḡ fōḡ, bas hu mā
hallūṣḡ ḡaḡḡn.

- A. When did he leave?
B. He left 45 minutes ago.

mata kharag?
kharag qabl khams w arbatḡn ḡaḡṭṭa.

- A. Do you know where he went?
B. He went to see Mr. Ghanim.

tiḡrif fēn rāḡ?
hu rāḡ yishūf assayyid ḡḡanim.

- A. When will he be back?
B. I don't know, maybe in 20 minutes.
Can you wait for him?

mata bāyirḡaṭ?
mā adrīṣḡ, yimkin baḡḡ ṭishrīn
ḡaḡṭṭa, tiḡḡir tirāṭṭiluh?

- A. No, I can't, I am busy now.
B. May I help you with anything?

lā, mā aḡḡirṣḡ, ana maṣḡḡḡḡ ḡaḡḡn.
mumkin asāṭṭidak fi ay shi?

- A. No thanks, please give him this letter when he comes back.
B. Anything else?

lā shukran, min faḡḡlak ḡabluḡ ḡāḡi
rrisāla/khaṭṭ lamma yirḡaṭ.
ay ḡāḡa tānya?

- A. When he comes back, tell him to come and see me.
B. Will you be downstairs in your office?

lamma yirḡaṭ qulluḡ yigi yishūfana.
bāṭkūn hallak ṭaḡṭ fi lmaktab ḡaḡḡaḡ?

- A. Yes, thanks.
B. All right. Good bye (in God's protection).

aywa, shukran.
ṭayyib, fi amāni llāḡ.

MODEL SENTENCES

1. That's all right., I will come back later.
maṭalēsh, bā'argaz baṭēden.
2. He went to the director's office.
hu rāh la lḥāfis ḥaq almuḍīr.
3. I want to see the president of the company.
aṣṣhi aṣṣhuf ra'īs aṣṣsharika.
4. Can you f. help them?
tiqdīr tiṣā'idthum?
5. The director will be back tomorrow.
almuḍīr bayyirgaṭ bukra.
6. Tell f. her to come and see me f.
qūllih tiḡi tiṣḥūfani.
7. Give this letter to the president's secretary.
aṭṭi ḥādī rīsāla li ṣṣikritēra ḥaq almuḍīr.
8. Could you f. type this letter for me?
tiqdīr tiḡbaṭli ḥādā lḥaṭ?
9. I have a job for you.
ṭindi lak ṣḥuḡhl.
10. Take these important papers to the office.
waddi ḥādī l'awraq almuḥimma li lḥāfis.
11. Wait, I have something else for you.
rāṭi. ṭindi lak ṣḥi tāni.
12. My secretary types very fast and without mistakes.
aṣṣikritēra ḥaqqi tiḡbaṭ fīsaṭ w biḍūn ḡhalaṭ.

NOTES

1. aṭrif, adri: I know, I am aware. The active participle *dāri* and *ṭārif* are often used interchangeably, e.g., *ana mush dāri annak hina*, or *ana mush ṭārif annak hina*, lit., I do not know that you are here. It is worth noting that one cannot always use *adri* instead of *aṭrif* or vice versa, e.g., *ana mā aṭrifsh ṭadāni*, I don't know Adeni. Note that *aṭrif* is a transitive verb while *adri* is always used intransitively.

2. ḥāda, ḥādī, ḥadōlī: this, these. Nouns qualified by demonstrative adjectives take the definite article *al*, e.g., *habluḥ ḥādā lḥaṭ*, give him this letter. Demonstrative adjectives like other adjectives may be placed after the nouns they qualify, e.g., *habluḥ arisāla ḥādī*. If the subject pronoun *hu*, *hi*, *hum*, is inserted between the demonstrative and the definite form of the noun, e.g., *ḥādā hu lḥaṭ*, the meaning is *this is the letter*. Further examples are *ḥādā hu lmuḍīr*, this is the director, *ḥadōla hum albanāt*, these are the girls. If the definite article is not used, the demonstrative and the noun will form a sentence in which the former is the subject and the latter is the predicate, e.g., *ḥādī rīsāla*, this is a letter.

3. ḥal: The particle *hal* may be used to introduce a question in both Adeni Arabic and MSA. It has no equivalent in English; thus it need not be translated. It is also used with pronominal suffixes to ask about the presence of a person or a thing at a certain place, e.g.,

halluḥ hina? Is he here? The answer could be either *aywa halluḥ*, yes, he is here or *lā mā hallūsh*, no, he is not here.

4. ṭala: The preposition *ṭala*, on, becomes *ṭal* when used with the pronominal suffix of the first person singular or that of the third person singular masculine or feminine, e.g., *ṭali on me*, *ṭaluh, on him*, *ṭalih, on her*. When *ṭala* is used with other pronominal suffixes it becomes *ṭalē*, e.g., *ṭalēki, on you f.*, *ṭalēna, on us*. The expression *maṭalēsh, lit., not on him*, is equivalent to *that is all right, or it doesn't matter*, e.g., *maṭalēsh, bā'argaz baṭēden*, that is all right, I will come back later.

5. fī amānī llāh: Lit., In God's safety. This phrase is very commonly used in Adeni Arabic, probably as commonly as *maṭa ṣsalāma*.

6. ḡhalaṭ: wrong. When a person is mistaken, the word *ḡhālān* or its feminine *ḡhālāna* is used. The opposite meaning is conveyed by *maṭ* with the appropriate pronominal suffix followed by the word *ḥaq*, e.g., *maṭak ḥaq*, you are right. For inanimate or abstract things, the noun *ḡhalaṭ* and its opposite *ṣḥaḥ* are used.

7. assayyid: Mr. This word is very widely used in the Arab World, especially when introducing or addressing someone. The word *sayyida*, Mrs. is not as commonly used as *sayyid* in the Adeni dialect; *sīt*, Mrs. is used instead.

8. ṣḥi: This word generally means *thing*, e.g., *kul ṣḥi*, everything, *ay ṣḥi*, anything, *mā ṣḥi*, nothing. It can be used to render *subject*, *matter*, e.g., *ḥādā aṣḥshi ṣḥab giddan*, this subject is very hard. When it is used before *tāni* it means *something*, e.g., *ṭindi lak ṣḥi tāni*, I have something else for you.

VOCABULARY

NOUNS

Singular

maktab m.

ḥāfis m.

sayyid m.

sayyida f.

daqīqa f.

ṭabdalla

ḡhānim

ṣḥi m.

amān m.

muḍīr m.

office

office

Mr.

Mrs.

minute

servant of God; masculine

personal name

masculine personal name

thing

safety

director

Plural

makātīb

ḥāfisāt

asṣyād, sāda

sayyidāt

daqāyiq

aṣḥya

mudara

ra'is m.	president
sharika f.	company
risāla f.	letter
khaṭ m.	letter
shughl m.	work
waraqa f.	paper
sikritēra f.	secretary
ghalaṭ m.	wrong (no feminine form)
ṣaḥ m.	right (no feminine form)

VERBS

Perfect

rāṭa	wait
kharag	leave
rāḥ	go
ragāṭ	come back
dara	know
ṭaraf	know
sāṭad	help
qāl	say
ṭaja	give
ṭabaṭ	type
wadda	take

Imperfect

yirāṭi
yikhrug
yirūḥ
yirgāṭ
yidri
yigrif
yisāṭid
yiḡūl
yigṭi
yitbaṭ
yiwaddi

Imperative

rāṭi
ukhrug
rūḥ
irgāṭ
idri
a/igrif
sāṭid
qul
igṭi
itbaṭ
waddi

EXPRESSIONS

- The expression *ay ḥāga tānya*, anything else, is used by one who has completed a task. It is also used when taking orders or instructions.
- The expression *fi amāni llāh*, means *lit.*, in God's protection, goodbye.
- The word *maṭalēsh*, that is all right, is used when someone is asking for pardon. The person who forgives says *maṭalēsh*.
- bukra* means tomorrow, and it is also used to mean sometime in the future, e.g. *bā'asawwīha bukra*, I will fix it tomorrow or sometime in the future.
- The word *ṭisaṭ* means quickly or fast.

- The sentence *anta ḡhalīn* means *you are wrong*.
- The sentence *maṭak ḥaq* means *you are right*.

DRILLS

- hu rāḥ yishūf assayid ḡhanim. He went to see Mr. Ghanim.
Substitute:

- He went to see Mrs. Ghanim.
- She went to see Mr. Abdalla.
- I went to see the director.
- They went to see the secretary.
- They went to see their mother.
- I went to see my sister.
- You went to see the minister.
- We went to see the president.

- maṭalēsh bā'argāṭ baḡḡēn. That's all right, I will come back later.
Substitute:

- maṭalēsh she will come bukra.
- maṭalēsh he will come almasa.
- maṭalēsh you m. will come aṣṣhhar alwāgi.
- maṭalēsh you f. will come bukra.
- maṭalēsh we will come al-usbūḡ alwāgi.
- maṭalēsh they will come baḡḡēn.
- maṭalēsh you pl. will come assana lwāgya.

- waddi ḥādi al-awraq li lmaktab. Take these papers to the office.
Substitute:

- waddi ḥādi letter li lmaktab.
- waddi ḥāda box li Mr. Ghanim.
- waddi ḥādi girl li lbēt.
- waddi ḥāda table li lmaktab.
- waddi ḥāda book li ssikritēra.
- waddi ḥāda boy li lmadrasa.
- waddi ḥāda pen li abūk.
- waddi ḥādi paper li ummak.

4. mata bāyirgæt? When is he coming back?

Substitute:

1. mata bā _____ rgæt? *she*
2. mata bā _____ rgæt? *I*
3. mata bā _____ rgæt? *you m.*
4. mata bā _____ rgæt _____? *you f.*
5. mata bā _____ rgæt _____? *you pl.*
6. mata bā _____ rgæt? *he*
7. mata bā _____ rgæt? *we*
8. mata bā _____ rgæt _____? *they*

5. lā, mā aqdirsh, ana mashghūl dahīn. No, I can't, I am busy now.
Substitute:

1. lā, mā yiqdirsh, _____ mashghūl dahīn.
2. lā, mā _____ qdirsh, hi mashghūla dahīn.
3. lā, mā aqdirsh, _____ mashghūl dahīn.
4. lā, mā aqdirsh, _____ mashghūla dahīn.
5. lā, mā _____ qdirsh, nahna mashghūlīn dahīn.
6. lā, mā tiqdirūsh, _____ mashghūlīn dahīn.
7. lā, mā _____ qdirūsh hum mashghūlīn dahīn.

SITUATIONS

1.
 - A. What do you do?
 - B. I am a secretary.
 - A. Where do you work?
 - B. At the Electric Company.
 - A. Do you type fast?
 - B. No, I don't type fast.
 - A. How many words per minute?
 - B. Fifty words per minute, but without mistakes.
 - A. That is very good.

2.

- A. Is Mr. Salim here?
- B. No, he is not. He has a meeting with the director.
- A. When will the meeting be over?
- B. In half an hour. Can I help you?
- A. No, thank you. I will wait for him.
- B. Would you like a cup of coffee?
- A. No, thank you, I will take something cold.
- B. We have today's newspaper on the table if you would like to read it.
- A. That is a good idea. I will read the newspaper while I am waiting for Mr. Salim.

3.

- A. I know that you have some job openings.
- B. Yes, we need a secretary.
- A. What other jobs do you have available?
- B. We need a night guard.
- A. For sure I cannot be a night guard.
- B. Do you know how to type?
- A. Yes, but not fast.
- B. How many words per minute?
- A. Forty-five words per minute in Arabic, English, and French without mistakes.
- B. That is very good. We need a secretary who knows a foreign language.
- A. What is the salary?
- B. One thousand shillings.
- A. That is too little.

LESSON FOURTEEN

dars arbaṭaṭshar

DIALOGUE

- | | | |
|----|---|--|
| A. | Are you married? | anta muzawwag? |
| B. | No, I am not married, I am a bachelor. | lā, ana muṣḥ muzawwag, ana aṭṭab. |
| A. | Do you have brothers and sisters? | ṭindak akhwān w khawāt? |
| B. | Yes, I have three brothers and two sisters. | naʿam, ṭindi talāt akhwān w tintēn khawāt. |
| A. | Where do they live? | fēn yiskunu? |
| B. | My sisters live in Yemen, and my brothers live in Saudi Arabia. | khawāti yiṭīshu fi lyaman w akhwāni yiṭīshu fi ssuʿūdiyya. |
| A. | I hope they will come and visit you here. | inshāllah bāyigu yizūrūk hina. |
| B. | I wish they would come. Which city in Yemen are you from? | yā rēt yigu. anta min ay madīna fi lyaman? |
| A. | I am from the city of Sana, and where are you from? | ana min madīnat ṣanʿa wa anta min fēn? |
| B. | I am from a small village in the south. | ana min qarya zaḡhīra fi lqanūb. |
| A. | What is the name of the village? | ēsh ism alqarya? |
| B. | It's name is Ahwar. | ismih aḥwar. |
| A. | Is it near Aden? | qarība min ʿadan? |
| B. | No, it is very far, a two day's journey. | lā, baʿīda gidḍan, safar yōmēn. |
| A. | Did you like this city? | ṭagbatak hādi lmadīna? |
| B. | Yes, but I prefer my village. | naʿam, wa lākin afaḍḍil alqarya haqqi. |

- A. It seems that you like your village. **aḍāhir annak tihib alqarya haqqak.**
 B. My brother, all my grandparents, relatives, and my mother and father live there. **yā akhi kul guddūdi w ahli w ummi w abi yiḡ tshu hināk.**
- A. That is right, everyone likes the village he grew up in. **ṣaḥīh, kul waḥid yihib alqarya illi tarabba fbihi.**

MODEL SENTENCES

1. She is from a small village in the east. **hi min qarya zaghīra fi shsharq.**
2. My sister lives in a big city in the west. **ukhti tiḡtsh fi madīna kabīra fi lqharb.**
3. Is your sister married or single? **ukhtak muzawwaga willa tazba?**
4. I f. like her dress. **taḡabni tōbih.**
5. Do you live very far from here? **tiskun baṭīd min hina?**
6. My family will travel by sea. **ṭāyilti bātsāfir ṭan ṭarīq albaḥr.**
7. Which is the biggest city in North Yemen? **ēsh hi akbar madīna fi lyaman ashshimāliyya?**
8. I live close to the borders of Oman. **aṭīsh qarīb min ḥudūd ṭumān.**
9. We would like to visit Europe next year. **niṣṭi nizūr urubba assana lqādma/ alwāḡya.**
10. My teacher m. traveled to Japan. **mudarrisi sāfar ila lyābān.**
11. Going to and coming back from Sana in the same day is tiring. **arrōḡa wa lwagya ila ṣanṭa fi nafs alyōm taṭab.**
12. My husband works in a small company. **zōḡi yishtaḡil fi sharika zaghīra.**

NOTES

1. **naṭam, aywa:** The word **naṭam**, yes, is the same as in Modern Standard Arabic. It is commonly used in almost every Arabic dialect. It is used in polite language, especially **naṭam**. The word **aywa**, yes, is also used in most Arabic dialects, and it is more common than **naṭam** in the Adeni dialect.

2. **yā rēt:** This expression followed by the thing wished for, expresses a wish, e.g., **yā rēt aqdar aṣḥūf ummi, I wish I could see my mother.**

3. **arrōḡa wa lwagya:** *To-and-fro movement.* The word **arrōḡa**, going, is used for the outward trip on a journey, and **alwagya**, coming, is used for the return trip. Both words together are used to denote *to-and-fro movement*, e.g., **arrōḡa wa lwagya ila shshughul taṭab, going to and coming back from work is tiring.**

4. **min:** The preposition **min** is usually equivalent to *from*, e.g., **ana min alyaman, I am from Yemen.** It is also used after **ēsh** to particularize the person or thing denoted by the noun it governs, e.g., **ēsh min shughul tishṭi? What particular work do you want?** It may also be used in exclamatory statements, e.g., **ēsh min rigḡāl hul What a man he is!** It is used when asking about the price of an article per unit or measure, **bi** is used in this manner also, e.g., **min kam darzan albēd? or bi kam darzan albēd? How much is a dozen eggs?**

5. **ahl:** The word **ahl** may mean *relatives* or *one's own family*. It is also used to denote people or inhabitants, e.g., **ahl ṭadan kurām, the people of Aden are hospitable.** When **ahl** is used before **awwal** it may then refer either to people of ancient times or to people whose ideals belong to the past, e.g., **hi min ahl awwal.** This means that *she is an old woman, or a woman who is used to practicing the old customs or doing things in the old-fashioned way.*

6. **almutanna:** *The dual.* Modern Standard Arabic continues the old Semitic dual, a specialized form for two. Verbs and adjectives also take dual endings in agreement with nouns that are in the dual. However, the Adeni dialect merges the dual with the plural, e.g., **ṭindi tintēn khawāt yiskunu fi lyaman, I have two sisters living in Yemen.** Note that it is more common in the Adeni dialect to say **tintēn khawāt** instead of **ukhtēn**, but you can add **-ēn** to almost any common noun to make it dual in number, e.g., **yōm, yōmēn; ḡāhil, ḡāhilēn.**

7. **guddū:** This word means *grandparents*, but it can also be used to mean *ancestors*.

8. **ṣaḥīh, ṣaḥ:** These words are used to express agreement with what has been said, e.g., **hāda ṣaḥīh or hāda ṣaḥ.** The word **ṣaḥ** means *right, correct.* The word **ṣaḥīh** may also mean *healthy*, e.g., **hāda lwulēd ṣaḥīh, this child is healthy.**

9. **ḥudūd:** The word **ḥudūd** is the plural of the noun **ḥad**, *boundary, limit.* It occurs in Modern Standard Arabic as well as in Adeni Arabic, e.g., **ēsh yihūd alyaman min alḡanūb? What is the southern boundary of Yemen?**

VOCABULARY

NOUNS

Singular

akh <i>m</i>	brother
ukht <i>f</i>	sister
assu'ūdiyya <i>f</i>	Saudi Arabia
madīna <i>f</i>	city
qarya <i>f</i>	village
ganūb <i>m</i>	south
shimāl <i>m</i>	north
sharq <i>m</i>	east
gharb <i>m</i>	west
safar <i>m</i>	traveling, journey
tōb <i>m</i>	dress
ḥad <i>m</i>	boundary
ʿumān <i>m</i>	Oman
mudarris <i>m</i>	teacher
taʿab <i>m</i>	tiring
rōḥa <i>f</i>	going
wagya <i>f</i>	coming
urubba <i>f</i>	Europe
karim <i>m</i>	hospitable; masculine personal name

ADJECTIVES

muzawwag <i>m</i>	married
muzawwaga <i>f</i>	married
aʿzab <i>m</i>	bachelor
ʿazba <i>f</i>	unmarried woman
zaghīr <i>m</i>	small
zaghīra <i>f</i>	small
baʿīd <i>m</i>	far
baʿīda <i>f</i>	far
ṣaḥīḥ <i>m</i>	right
kabīr <i>m</i>	big
kabīra <i>f</i>	big

Plural

akhwān
khawāt

mudun
qura

atwāb
hudūd

madrrisīn

rōḥāt
wagayāt

kurām

VERBS

Perfect

ʿash	live
sakan	live
faddal	prefer
hab	like, love
tarabba	grow up
ʿagab	like
sāfar	travel

Imperfect

yīʿash
yiskun
yifaddil
yihīb
yitrabba
yīʿgib
yisāfir

DRILLS

1. ʿāyilti bātsāfir ʿan ʾariq albaḥr. My family will travel by sea.

Substitute:

- ʿāyilt her bātsāfir ʿan ʾariq albaḥr.
- ʿāyilt his bā _____ ʿan _____ albaḥr.
- ʿāyilt your m. _____ tsāfir _____ ʾariq _____ baḥr.
- ʿāyilt your f. bātsāfir _____.
- ʿāyilt your pl. _____.
- ʿāyilt their _____.

2. Ana mush muzawwag, ana aʿzab. I am not married, I am single.

Substitute:

- ani mush muzawwaga, ani _____.
- anta _____, anta _____.
- hu _____, hu _____.
- hi _____, hi _____.
- anti _____, anti _____.
- akhi _____, aʿzab.
- ukhti _____, ʿazba.

3. hi min madīna kabīra fi shshimāl. She is from a big city in the north.

Substitute:

- You m. are from a small village in the south.
- You f. are from a small village in the east.
- He is from a big city in the west.

4. They are from a small city in the north.
5. You *pl.* are from a small village in the west.
6. My brother is from a big city in the south.
7. They are from a small village in the south.
8. We are from a small village in the east.

4. *ashti azür urubba assana lwägya.* I want to visit Europe next year.
Substitute

1. *ashti azür aḥwar* _____.
2. *ashti azür assuṭ ḍdiyya* _____.
3. *ashti* _____ *alyaman* next month.
4. _____ *shti she* visited Aden *assana lqāḍima*.
5. _____ *shti we* _____ *zür ṣanṭa* next week.
6. _____ *shti you f.* _____ *zür* _____ *ṣanṭa al-ḥusḥūṭ alwāḡi.*
7. _____ *shti* _____ *you pl.* _____ *ṣanṭa assana lwāgya.*
8. _____ *shti* _____ *they* _____ *ṣanṭa assana lwāgya.*

5. *naḡam, wa lākin afaḍḍil alqarya ḥaqqi.* Yes, but I prefer my village.
Substitute:

1. *naḡam,* _____ *almadīna ḥaqqak.*
2. Yes, _____ *albēt ḥaqqakum.*
3. *aywa,* _____ *attōb ḥaqqih.*
4. *naḡam,* _____ _____ *almadrasa ḥaqqana.*
5. *aywa,* _____ _____ *almadīna ḥaqqahum.*
6. _____ _____ *albilād ḥaqquh.*
7. _____ _____ *ashshughl ḥaqqik.*

SITUATIONS

1.
 - A. When did you get married?
 - B. Last year.
 - A. Do you have children?
 - B. No, I don't but I will have a baby next month.
 - A. Where is your wife from?
 - B. She is from the north.
 - A. Where from in the north?
 - B. She is from a small village near the Saudi border.

2.
 - A. Do you have a big family?
 - B. Oh, yes, my family is very big.
 - A. How many sisters and brothers do you have?
 - B. I have five sisters and six brothers.
 - A. May God keep them.
 - B. Thank you, may God keep you too.

3.
 - A. My name is Muhammad. What is your name?
 - B. My name is Shareef.
 - A. Where are you from, Shareef?
 - B. I am from Egypt.
 - A. How do you like Aden?
 - B. I like it very much.
 - A. Is your family with you?
 - B. No, they are in Cairo.
 - A. I hope they come to visit you here.
 - B. I wish they would come to see me.

LESSON FIFTEEN

dars khamsta^{esh}ar

DIALOGUE

At the grocery store fi ddukkān/imiṭāra

- A Hello marḥaba.
 B Hello, come in. What do you want? tfaḍḍal, aḥlan wa saḥlan, esh tiṣṭi?
- A Do you have eggs? fi ṭindak bēḍ?
 B Yes, I do. How many dozens do you want? aywa ṭindi. kam darzan tiṣṭi?
- A Give me half a dozen. aṭṭina nuṣ darzan.
 B At your service. Do you want anything else? marḥaba. tiṣṭi ḥāga tānya?
- A I want rice. aṣṭi ruz.
 B How many pounds? kam raṭl?
- A Two pounds, and give me cheese. raṭlén, wa ṭṭina gubn.
 B At your service. You forgot the dessert today. marḥaba, nasét alḥalāwa lyôm.
- A Oh, yes, yes. Give me one pound for the children. aywa, aywa. aṭṭina raṭl li lṭiyāl.
 B It is a little over a pound. Is it all right? hi aktar min raṭl bi qalīl, maḥalēsh?
- A That's all right. Do you have mints? ṭayyib, ṭindak naṭnit?
 B The mints were sold out today. alyôm khalas annaṭnit.
- A How much is the bill/the total? kam alḥisāb?
 B Twenty shillings. ṭishrīn shilin.
- A Do you have change for a hundred? ṭindak ṣarf miyya?
 B Yes. aywa.

MODEL SENTENCES

1. She wants five pounds of flour.
2. Beef is very expensive.
3. Hadhramaut is famous for dates.
4. The grocer likes to eat chicken.
5. Give her four dozen apples.
6. I want to go to the grocery store.
7. Give me *f*, a package of matches.
8. The chicken needs salt.
9. My child (little one) *f*, likes bananas.
10. All vegetables are cheap in Aden.
11. How much is a dozen eggs?
12. I am sorry, I don't have change for one hundred shillings.

hi tishṭi **khamsa** arʿāl daqīq.
allahm albaqari **ghāli** marra.
ḥadramaut **mashhūra** bi ttamr.
ashshihāri yihīb yākul lahm digāg.
aṭṭha arbaʿa darzan tuffāh.
ashti arūh addukkān/almiṭṭāra.
aṭṭini bākēt kabrīt.
addigāg yinquṣu malḥ.
azzaghīra ḥaqqi tihīb almōz.

kul alkhudār **rakhīṣa** fi ʿadan.
bi kam darzan albēd?
ana mutaʿassif mā ʿindīsh **ṣarf**
miyyat **shilin**.

NOTES

1. **marḥaba**: *hello, you are welcome*. This greeting word is used at any time during the day, but it is not the most popular greeting among the Adenis. It may also mean *at your service*, e.g., aṭṭini darzan bēd, give me a dozen eggs; the response will be **marḥaba**, at your service.

2. **ahlan wa sahan**: (Lit., *family and plain*), *welcome*. This is a frozen Arabic greeting, and one notices the MSA accusative indefinite ending -an (adverbial accusative). Both words serve as objects to omitted verbs that are understood, e.g., qadimtum ahlan wa waṭiṭum sahan, you came to your kinfolds and you walked on a plain. This means that we accept you as part of the family and we will make your path nice and easy. This greeting is one of the most common greetings in the Middle East. It is used to mean *you are welcome*, among many other usages.

3. **ratl**: *pound*. Most of the Arab world uses the metric system, while South Yemen uses the British system because they were under the British occupation before the revolution. The English pound is equal to 453 grams.

SOME ADENI MEASUREMENTS

Singular	
miqyās	measurement, size
wazn	weight
waqiyya	ounce
raṭl	16 ounces, 1 pound

Plural
maqāyīs
awzān
waqiyyāt
arʿāl

farāsila	28 pounds	farāsīl
būša	inch	būšāt
qadam = itnaʿshar būša	foot	aqdām
wār = talāt aqdām	yard	
mēl = 5280 qadam	mile	amyāl

4. **ḥalāwa**: This word refers to any kind of dessert.

5. **naṣnīṭ**: *mint candy*. Mint candy is the children's favorite candy. The word **naṣnāṭ** refers to *green or dried mint*.

6. **wa**: *and*. When the conjunction **wa** is followed by a word that starts with a vowel, its vowel is usually deleted, e.g., aṭṭini, give me, **wa** ʿīṭini instead of **wa** aṭṭini. The same rule applies to the prepositions **fi**, **ʿala**, and **li** and **ila**. When a noun with the definite article follows one of these prepositions, the vowel **a** of the definite article is deleted, e.g.:

albēt	the house
ila lbēt	to the house
li lbēt	for the house
ʿala lbēt	on the house
fi lbēt	in the house
addukkān	the store
ila ddukkān	to the store
li ddukkān	for the store
ʿala ddukkān	on the store
fi ddukkān	in the store

7. **darzan**: This is a loanword from English which is used also in some Gulf dialects.

8. **ṣarf miyya**: *change for a hundred*. Usually one does not say **ṣarf miyyat shilin**. The word **shilin** is dropped because it is understood. The word **ṣarf** is a verbal noun from the verb **ṣaraf**; and **ṣarrāf** is used for *money changer*.

9. **marra**: *very*. This adverb is used very often. It is paralleled by Modern Standard Arabic **marra**, *once*. The Adenis use it to render *once* when telling stories. It may follow an adjective to mean *very*, such as qallīl marra, *very little* and katīr marra, *very much*. The expression **bi lmarra** is used in a negative statement to mean *not at all* or *never*, e.g., ana mā aṭṭirish atkallam ingilīzi bi lmarra, *I don't know how to speak English at all*.

10. **fi**: The word **fi** normally means *in*, but it may be used in the sense of *there is* and *is there?* pl. *there are* and *are there?* e.g., fi ṭiyāl fi ddukkān, *there are children in the store or are there children in the store?*

Intonation makes the difference between a statement and a question. This is true of almost all types of sentences, the position of the subject and the verb being immaterial, though interrogation may also be indicated by the use of the interrogative particle *hal*, e.g., *hal hu marīq?* *Is he sick?* and by the interrogative adverbs and pronouns, e.g., *fēn sākin?* *Where do you live?* *man shall aṣṣandūq?* *Who took the box?* and *ēsh hāda?* *What is this?*

11. *hiṣāb*: This word is derived from the verb *ḥasab*, to count, to reckon. It means sum; e.g., *kam alhiṣāb?* *How much is the total/sum?* Note the following different uses of this lexeme:

<i>muḥāsaba</i>	accounting
<i>ḥāṣib</i> or <i>muḥāṣib</i>	accountant
<i>ʿala ḥiṣāb aḥmad</i>	at Ahmad's expense
<i>yōm alhiṣāb</i>	judgment day (Islamic term)
<i>hiṣāb</i>	arithmetic
<i>hiṣāb sharqi</i>	the Julian calendar
<i>hiṣāb qharbi</i>	the Gregorian calendar

All of the above terms are used in both Modern Standard Arabic and Adenī Arabic.

VOCABULARY

NOUNS

Singular	Plural
<i>miṭjāra</i>	grocery store
<i>bēḍa</i>	egg
<i>darzan</i>	dozen
<i>rajl</i>	pound
<i>gubn</i>	cheese
<i>nuṣ</i>	half
<i>ḥalāwa</i>	sweets, desserts
<i>ʿayyil</i>	child
<i>naṭniṭ</i>	mint candy
<i>hiṣāb</i>	bill
<i>shilin</i>	shilling
<i>shilingēn</i>	two shillings (/g/ appears only before the dual ending)
<i>ṣarf</i>	change (money)
<i>daqīq</i>	flour
<i>tuffāḥa</i>	apple
<i>bākēt</i>	package
	<i>tuffāḥ, tuffāḥāt</i>
	<i>bākētāt</i>

<i>kabrīt</i>	matches
<i>ḥabbat mōz</i>	one banana
<i>khudar</i>	vegetables
<i>lahm baqari</i>	beef
<i>lahm digāq</i>	chicken
<i>lahm qhanami</i>	goat
<i>lahm khanzīr</i>	pork
<i>shihāri</i>	grocer

VERBS

Perfect

<i>aṭja</i>	give
<i>nasa</i>	forget
<i>ṣaraf</i>	change
<i>iṣhtahar</i>	become famous
<i>naqaṣ</i>	lack
<i>ḥab</i>	like
<i>ta-assaf</i>	to be sorry

Imperfect

<i>yitṭi</i>
<i>yinsa</i>
<i>yifruf</i>
<i>yishtahir</i>
<i>yinquṣ</i>
<i>yihīb</i>
<i>yit-assaf</i>

Participles

<i>muṭṭi</i>
<i>nāsi/mansi</i>
<i>ṣarrāf</i>
<i>maṣḥūr</i>
<i>nāqīṣ</i>
<i>muḥīb/maḥbūb</i>
<i>muta-assif</i>

DRILLS

1. *bi kam darzan albēḍ?* How much is a dozen eggs?

Substitute:

- _____ a pound of rice?
- _____ a dozen apples?
- _____ a pound of cheese?
- _____ a pound of bananas?
- _____ half a dozen eggs?
- _____ a pound of sweets?
- _____ 28 pounds of dates?

2. *fi ʿindak naṭniṭ?* Do you *m* have mints?

Substitute:

- fi ʿind* _____ you *f* *naṭniṭ*?
- fi ʿind* _____ he *naṭniṭ*?
- fi ʿind* _____ she *naṭniṭ*?

4. fi t'ind _____ you pl. naḡniḡ?
 5. fi t'ind _____ I naḡniḡ?
 6. fi t'ind _____ they naḡniḡ?
 7. fi t'ind _____ we naḡniḡ?

3. nasēt alḡalāwa lyōm. You forgot the desserts today.

Substitute:

1. you m. nas _____ the cheese today.
 2. you f. nas _____ the salt today.
 3. you pl. nas _____ the dates today.
 4. he nas _____ the bread today.
 5. we nas _____ the eggs today.
 6. I nas _____ the vegetables today.
 7. they nas _____ the mint today.

4. kam ḡisābi? How much is my bill?

Substitute:

1. kam ḡisāb _____ your m. ?
 2. kam ḡisāb _____ your f. ?
 3. kam ḡisāb _____ his ?
 4. kam ḡisāb _____ her ?
 5. kam ḡisāb _____ your pl. ?
 6. kam ḡisāb _____ their ?
 7. kam ḡisāb _____ our ?

5. t'indak ṡarf miyya? Do you have change for a hundred?

Substitute:

1. t'ind _____ he ṡarf nuṡ ṡhilin?
 2. t'ind _____ you f. ṡarf ḡhamsa danānīr?
 3. t'ind _____ she ṡarf dinār?
 4. t'ind _____ we ṡarf miyatēn w ḡhamsīn flis?
 5. t'ind _____ you pl. ṡarf ḡhams miyyat flis?
 6. t'ind _____ they ṡarf ḡhamsīn flis?
 7. t'ind _____ I ṡarf dinār?

1.

- A. Hello.
 B. Hello, come in.
 A. Do you have fresh vegetables?
 B. Yes, What kind of vegetables?
 A. I want green beans and lettuce.
 B. How many pounds?
 A. Two pounds of beans and one pound of lettuce.
 B. At your service.
 A. How much is my bill?
 B. Twenty five shillings.

2.

- A. Do you have rice?
 B. I am sorry I don't have rice, but I have desserts. Do you want some?
 A. How much is a pound of sweets?
 B. Twenty-five shillings.
 A. That is expensive.
 B. No, not at all.
 A. I don't want a dessert today. Where can I buy rice?
 B. At Mahmud's shop.
 A. Thank you.
 B. Goodby.

3.

- A. I went to the shop today.
 B. Which shop?
 A. I went to Muhammad's shop.
 B. What did you buy?
 A. I bought sugar, tea, eggs, and flour, but I forgot the salt.
 B. I am sorry. I will give you some salt.

LESSON SIXTEEN

dars sittat shar

DIALOGUE

- A. We don't have work tomorrow. **mā tīdanāsh shughl bukra.**
 B. Why don't we have work? **lēsh mā fīsh tīdana shughl?**
- A. Tomorrow is a holiday. **bukra tīd.**
 B. What kind of holiday? **ēsh min tīd?**
- A. Tomorrow is the Feast of Sacrifice. **bukra tīd al-aḏḥa**
 B. What do people do on this day? **ēsh yisawwu annās fi lyōm ḥāda?**
- A. Most people stay in their homes and eat a lot of food. **aktar annās yiglisu fi biyūthum wa yākulu akl katīr.**
 B. What are you going to do tomorrow? **ēsh bātsawwi bukra?**
- A. I would like to go and visit my relatives. **aḥib arūḥ azūr ahli.**
 B. Do people visit each other on this occasion? **ēsh, annās yizūru baʿḍ fi lmunāsaba ḥādī?**
- A. Some people do visit. **baʿḍ annās yizūru.**
 B. For how long do you close the office? **la mata bātḥannidu lmaktab?**
- A. For three days. **la talāt ayyām.**
 B. Then you will open it on Monday. **idan bātḥukkūh yōm al-ittnēn.**
- A. The Embassy will be closed on Tuesday also. **assafāra bātḥūn mubannada yōm attalūt kamān.**
 B. Why closed on Tuesday? **lēsh bātḥannid yōm attalūt?**
- A. The American Independence Day is on Tuesday. **li-annu tīd al-istiqlāl al-amrīki yōm attalūt.**
 B. Does the Embassy close on all holidays? **ēsh, assafāra tḥannid fi kul al-aʿyād?**

- A. Yes, on all the American, Christian and Muslim holidays. **aywa, kul al-ʿaṣyād al-amrīkiyya wa l-maṣṣiyya wa l-islāmīyya.**
- B. May you be well every year. **kul ʿām w anta bi khēr.**
- A. The same to you. **w anta bi khēr.**
- B. Thank you. **shukran.**
- A. You are welcome. **ʿafwan.**

MODEL SENTENCES

- The office is closed today. **almaktab mubannad alyōm.**
- The office will close in 15 minutes, you must hurry. **almaktab bāybannid baʿd khamstar^{shar} daqlīqa, lāzim trūh fisaṭ.**
- The Mosque must be open now, must it not? **almasgid lāzim yikūn mafkūk dahīn, mush kida?**
- They open the office at 8:00 in the morning. **yifukku almaktab assāṭa tamān aṣṣubh.**
- Usually the Ambassador comes at 10:30 in the morning. **ʿādatan assafir yiqi assāṭa ʿashara wa nuṣ aṣṣubh.**
- How many days is your Christmas vacation? **kam ayyām ʿuṭlat alkrismis haqqak?**
- The Muslims celebrate the Feast of Sacrifice. **almuslimīn yitayyidu ʿūd al-aḍḥa.**
- Muslims from all over the world visit Mecca during the Feast of Sacrifice to make the pilgrimage. **almuslimīn min kul addunya yzūru makka fi ʿūd al-aḍḥa ʿalashān yihiggu.**
- I like to stay at home during my vacation. **ahib innana aglis fi lbet fi ʿuṭla haqqi.**
- I will travel to Damascus during the holidays. **bā-asāfir la dimashq fi ʿuṭlat alēūd.**
- He will have visitors from Germany. **bāykūn ʿindū dūyūf min almānya.**
- His visitors will stay in Aden for a week. **adqūyūf haqqūh bāyiglisu fi ʿadan li muddat ʿusbuṭ.**

NOTES

- mush kida:** Isn't that so? This is the meaning of the phrase if it is used in a question. e.g., **anta tishṭaqhīl fi ssafāra, mush kida?** You work at the Embassy, isn't that so? It also may mean *not like this*, e.g., **la mush kida nākul, alymaniyyīn yāklu bi yaddātum, no, we don't eat like this, Yemenis eat with their hands.**
- fakk:** This verb in Modern Standard Arabic, means to *untie*, but in the Adeni dialect it is used with the meaning to *open*, e.g., **yifukku lhaḍis assāṭa tamān aṣṣubh, they open the office at 8:00 in the morning, and fukk albāb, open the door.** Also **mafkūk, opened**, is the pass. part. of **fakk**, e.g., **almaktab mafkūk dahīn, the office is open now.**
- fisaṭ:** This adverb is very common in the Adeni dialect. It means *quickly*, e.g., **bā-argat fisaṭ, I will come back quickly.** It may also mean *hurry*, e.g., **lāzim trūh fisaṭ, you have to hurry.** One may also use the English verb *hurry*, e.g., **lāzim tiharrī, you have to hurry.**
- ʿādatan:** The word **ʿādatan** when used in the accusative with nunation means *usually, often*, as it appears in present text. When it is not in the nunation form **ʿāda** means *habit, tradition, custom*. However, it should have the definite article when we intend to specify a tradition, e.g., **alʿāda ʿindana fi lyaman annana nisawwi akl katīr li dḡuyūf, our tradition in Yemen is that we fix a lot of food for the guests.** One also says **ʿindū ʿāda baṭṭāla, he has a bad habit.**
- ḥaḡ:** Pilgrimage is one of the Five Pillars of Islam. Every Muslim should visit Mecca and Jerusalem once in his lifetime. The visit to Mecca should be before the **al-aḍḥa** Feast, during which Muslims remember the occasion when Abraham gave his son Ishmael (not Isaac) as a sacrifice. The word for pilgrimage is **ḥaḡ**; the verb is **yihḡ**, and the noun of agent for the male is **ḥaḡ** and for the female, **ḥaḡga**. The **ḥaḡ** and **ḥaḡga** usually receive more respect and honor because it is believed that they perform holy acts.
- yiglis:** The verb **yiglis** means *sit*, e.g., **hu yiglis ʿala lkursi, he sits on the chair.** It is also used to render *stay*, **ummi bātiglis fi ʿumān li muddat ʿusbuṭ, my mother will stay in Oman for a week.**
- addunya:** The word **addunya** means *the world*, e.g., **almuslimīn fi kul addunya yitayyidu ʿūd ramadān, Muslims in all the world celebrate Ramadan.** It is also used in the sense of *world* as opposed to *heaven*, e.g., **lamma atruk ḥādī ddunya bā-arūh alganna, when I leave this world/earth, I will go to Paradise.** It also means *life on earth*, e.g., **yā akhi ḥādī ddunya kulīh tarb, my brother, this life is weary.** The word **dunya** is feminine.
- aktar:** The adjective **aktar**, *more*, is the comparative form of **katīr**, e.g., **mushāhartu aktar min mushāhartih, his salary is more than her salary.** It may also mean *most*, e.g., **aktar alharīm mā yishṭaqhīlūsh fi lyaman, most women don't work in Yemen.**

9. *minshān, ʿalashān*: Both phrases followed by a verb in the indicative are equivalent to the English infinitive of purpose, e.g., *almuslimīn yirūhu makka minshān yhiḡḡu*, *the Muslims go to Mecca in order to make a pilgrimage.*

10. *baʿd*: The word *baʿd* means *some*, e.g., *baʿd almuslimīn yiṣallu khams marrāt fi l-yōm*, *some Muslims pray five times a day*. It may also mean *each other*, e.g., *ṭiyālīh yihbū baʿd*, *her children love each other.*

11. *yibannid*: The verb *yibannid* is taken from the Persian *bānd*-which means *close*, e.g., *kul makātīb alḥukūma bātūn mubannada fi yōm attōra*, *all the government offices will be closed on Revolution Day*. Note that most participles function as adjectives. Notice the preceding sentence and the participle *mubannada*. This verb is used throughout the Gulf area.

VOCABULARY

NOUNS

Singular

ʿīd <i>m.</i>	holiday
ʿīd al-ʿadhā/alkabīr	the Feast of Sacrifice
ahl	relatives, family
munāsaba <i>f.</i>	occasion
maktab <i>m.</i>	office
ḥafīs <i>m.</i>	office
safāra <i>f.</i>	embassy
ʿīd al-istiqlāl <i>m.</i>	Independence Day
masgid <i>m.</i>	mosque
ṣubḥ <i>m.</i>	morning
dunya <i>f.</i>	world
tōra <i>f.</i>	revolution
ḍahīyya <i>f.</i>	a sacrifice, victim
mushāhara <i>f.</i>	salary

VERBS

Perfect

sawwa	do
galas	sit
akal	eat
zār	visit
bannad	close

Plural

ʿayyād	
munāsabāt	
makātīb	
ḥafīsāt	
safarāt	
masāgid	
tōrāt	
ḍahāya	
mushāharāt	

Imperfect

yiṣawwi	
yiglis	
yākul	
yizūr	
yibannid	

fak	open	yifuk
ʿayyad	celebrate	yīʿayyid
ḥaḡ	make a pilgrimage	yihḡ
sāfar	travel	yisāfir

PASSIVE PARTICIPLES

mubannada <i>f.</i>	closed
mafkūk <i>m.</i>	open

EXPRESSIONS

kul ʿām w anta bi khēr. May you be well every year.

Response: *w anta bi khēr.* This expression is used during all the holidays.

ḥaḡ mubārak. Blessed pilgrimage.

Response: *allāh yibārīk fik. God bless you.* This expression is used when someone visits Mecca. The people congratulate him by saying *ḥaḡ mubārak*.

DRILLS

1. *lēsh mā fīsh ʿindana shuḡhl?* Why don't we have work?

Substitute:

1. Why don't I have work?
2. Why doesn't he have a vacation?
3. Why doesn't she have a house?
4. Why don't you have an office?
5. Why don't you *f.* have a dress?
6. Why don't you *pl.* have cars?
7. Why don't they have school?
8. Why don't we have food?

2. aktar annäs yiglisu fi biyüthum wa yäkulu akl katır. Most people stay at their homes and eat a lot of food.

Substitute:

1. Most children stay on their playgrounds and play a lot of games.
2. Most students stay at their schools and study a lot (of studies).
3. Most employees stay in their offices and do a lot of work.
4. Most women stay in their kitchens and cook a lot of food.
5. Most men stay in their mosques and pray a lot of prayers.
6. Most children stay in their bed and sleep a lot (of sleep).

3. kul tām w inta bi khēr. w inta bi khēr. May you be well every year. The same to you.

Substitute:

1. May you f. be well every year.
2. May you pl. be well every year.
3. May she be well every year.
4. May I be well every year.
5. May I f. be well every year.
6. May we be well every year.
7. May they be well every year.

4. ʿesh min tīd? bukra tīd al-aqḥa. What kind of holiday? Tomorrow is the Feast of Sacrifice.

Substitute:

1. What kind of vacation? bukra ʿuṣṭat alkrismis.
2. What kind of holiday? bukra tīd l-istiqlāl.
3. What kind of holiday? bukra tīd ramadān.
4. What kind of holiday? bukra tīd attōra.
5. What kind of holiday? bukra tīd mō/awlid annaby.
6. What kind of holiday? bukra tīd raʿs asana lhigriyya.
7. What kind of holiday? bukra tīd alʿummāl.

5. aḥib arūḥ azūr ahli. I like to go and visit my relatives.

Substitute:

1. hi _____ ḥib _____ rūḥ _____ zūr ahlih.
2. ani _____ ḥib _____ rūḥ _____ zūr ahli.
3. anta _____ ḥib _____ rūḥ _____ zūr ahlak.
4. anti _____ ḥib _____ rūḥ _____ zūr ahlak.

5. antu _____ ḥib _____ rūḥ _____ zūr _____ ahlukum.
6. nahna _____ ḥib _____ rūḥ _____ zūr _____ ahlana.
7. hum _____ ḥib _____ rūḥ _____ zūr _____ ahlahum.
8. hu _____ ḥib _____ rūḥ _____ zūr ahluh.

SITUATIONS

1.
 - A. When is the Feast of Sacrifice?
 - B. I think it is on the 25th of September.
 - A. How long will the feast last?
 - B. Three days.
 - A. Where are you going during the vacation?
 - B. I want to visit my uncle in Qatar.
 - A. What does he do in Qatar.
 - B. He is the Yemeni Ambassador there.
 - A. All the government offices will be closed there too.
 - B. You are right because Qatar is an Islamic country.
2.
 - A. My grandfather went to Saudi Arabia.
 - B. When did he go?
 - A. Last week.
 - B. What is he doing there?
 - A. He is in Mecca for the pilgrimage.
 - B. How many days is he going to stay there?
 - A. He will stay for 10 days.
 - B. Blessed pilgrimage.
 - A. God bless you.
3.
 - A. I am going to stay home during my vacation.
 - B. Why?
 - A. I have a lot of work I have to do.
 - B. It is not good to work during your vacation.
 - A. No, no, I am not going to work all the time.
 - B. Will you spend some time with your friends?

- A. Yes, I will visit my friends and my relatives. I will also have a birthday party for my son.
 B. How old is he?
 A. He is eight years old.
 B. May God keep him.
 A. Thank you.

LESSON SEVENTEEN

dars sabaṭaṭ-shar

DIALOGUE

Ramadan vacation ʔuṭlat ramaḍān

- B. What did you do during Ramadan vacation? ʔsh sawwēt fi igāzat ʔId ramaḍān?
 A. We had guests from Ethiopia. kān ʔindana duyūf min alḥabasha.
 B. Did you have (make) a big party for them? ʔsh, sawwēt lahum ʔazūma kabīra?
 A. Yes, we made a lot of food, then after lunch we sat and chewed qat. aywa, sawwēna akl katīr w baṭd alghada galasna nikhazzin.
 B. Can you honor us by coming to a party tomorrow night? mumkin tiṣḥarrifūna lannu ʔindana ʔazūma bukra fi llēl?
 A. I hope to come (if God permits we will come). inshāllah bānigi.
 B. We will be waiting for you at 8:00 in the evening. bānkūn murāṭ in lakum assāṭa tamān fi llēl.
 A. If God permits. Listen, is your mother back from Africa? inshāllah. asmaṭ. ʔsh, ummak ragaṭat min afrīqiya?
 B. No, she is not back yet. lā ʔādih mā ragaṭatsh.
 A. Have a good holiday. kul sana w anta ṭayyib.
 B. You too. w anta ṭayyib.

MODEL SENTENCES

- Ramadan vacation begins this week. ʔuṭlat ramaḍān bātibdaṭ al-usbūṭ hāda.
- Our family will travel on the Prophet's birthday. al-ʔayla ḥaqqana bātsāfir fi yōm mawlid annabi.
- We have guests from Egypt. ʔindana duyūf min maṣr.

4. Can you *m.* honor us at a reception party?
5. We had (made) a big party for them.
6. I want to invite you to the party
7. I have a meeting tonight.
8. Did you fast the whole month of Ramadan?
9. What are the five pillars of Islam?
10. The five pillars are:
 1. The declaration that there is no God but Allah, and Muhammad is his messenger.
 2. Prayer five times a day.
 3. Giving alms (or tithes) of 21/2%.
 4. Fasting during the month of Ramadan.
 5. The pilgrimage to (the House in) Mecca.

mumkin titaḡḡad qindana li ḡaḡlat
al-istiḡbāl?

ṡamalna lahum ṡazūma kabīra.

aḡti aṡzumak li ḡaḡla.
ṡindi iḡtimāṡ allēla.
ēḡh, ṡumt ṡaḡhr ramaḡān kulluh?

ēḡh hiya arkān al-islām alkhamsa?
arkān al-islām alkhamsa hiya:
aḡshihāda bi anna lā ilāha illa llāh
wa anna muḡammad rasūlu llāh.

iḡāmat aṡṡalāt khams marrāt fi lyōm.
azzakā itnēn wa nuṡ bi lmiyya.
ṡōm ṡaḡhr ramaḡān.

ḡaḡ albēt fi makka.

NOTES

1. THE CALENDARS: The Prophet Muhammad emigrated from Mecca to Medina in 622 A.D. After this emigration, which is referred to in Arabic as *alḡjira*, the year one of the Muslim calendar started. The Muslim lunar calendar is referred to in Arabic as *attaḡwīm* alḡjiri, and it is based on a cycle of 30 years, 19 of which have 354 days each, and 11 years of which are leap years, having 355 days each. The western calendar is called in Arabic *attaḡwīm almilādi*, the birth of Jesus. The month of Ramadan is a holy month, and one of the Islamic decrees makes fasting obligatory during this entire month. The following list shows the western months, their names in the Adeni dialect, and the Muslim western months because there is an eleven day difference in the year, e.g., Ramadan does not fall at the same time of the year every year; sometimes it falls in the winter and sometimes in the summer. Most Muslim countries use the Hira calendar.

WESTERN MONTHS

January
February
March
April
May
June

WESTERN MONTHS IN ADENI ARABIC

yanāyir
fabrāyir
mārs
abrīl
māyu
yūnyu

MUSLIM MONTHS

muḡarram
ṡafar
rabīṡu lawwal
rabīṡu ttāni
ḡumādi lawwal
ḡumādi ttāni

July
August
September
October
November
December

yūlyu
uḡḡuṡṡus
sibtambar
uktubar
nufambar
disambar

ragab
ṡaṡṡbān
ramaḡān
ṡaḡwāl
du lqaṡda
du ḡḡiga

2. fuṡūl assana: The seasons of the year are: *faṡl arrabīṡ*, spring; *faṡl aṡṡēf*, summer; *faṡl alkhariṡ*, fall; *faṡl aḡshhita*, winter. Due to its geographical location, Aden does not have all four seasons. It is a very hot country throughout the year. There is no winter season there, and one never need worry about snow.

3. qāt: Qat is a plant that grows in Yemen. It is a locally-used narcotic. The Yemenis buy the qat by the branch. The most tender leaves are picked one by one and stuffed into the side of the mouth. The effect is not very strong, but it generates a kind of calmness in which one's worries and the work of the day are not on one's conscious mind. A water pipe and a cup of tea will very often enhance the effect of the drug. Around 85% of Yemen's population is estimated to chew qat at least once a week. A person has to pay around \$15.00 in U.S. money to have a mouth full of qat. The qat problem is uncontrollable in North Yemen, but in the PDRY (South Yemen) chewing is officially limited to Thursdays, Fridays, and holidays. The term *ḡalasna niḡhazzin* always refers to *chewing qat*.

4. al-ṡayyād addīniyya wa lwaṡaniyya fi ṡadan: The religious and national holidays in Aden;

the Feast of Sacrifice/the Greater Bairam	ṡid al-aḡḡa/ṡid al-kabīr
the Feast of Breaking the Ramadan Fast/the Lesser Bairam	ṡid alfiṡir/ṡid azzaghīr
the Prophet's Birthday	ṡid mōlid annabi
Independence Day	ṡid al-istiḡlāl
Labor Day	ṡid alṡummāl
Revolution Day	ṡid attōra

5. kul: The word kul means *all, every*. It is placed before or after the noun.

kul sana	every year
kul aḡshshahr	all the month (long)
kul al-ṡusbūṡ	all the week (long)
kul alyōm	all the day (long)
kul yōm	every day

VOCABULARY

NOUNS

Singular

igāza f.	vacation
dēf m.	guest
dēfa f.	guest
alhabasha f.	Ethiopia
ṭazūma f.	big party (with food)
akl m.	food
akla f.	meal
ghada m.	lunch
lél m.	night
umm f.	mother
afrīqiya f.	Africa
maṣr f.	Egypt
sana f.	year
ṭuṭla f.	vacation
-usbūt m.	week
ṭāyila f.	family
yōm m.	day
mōlid m.	birthday
nabi m.	prophet
istiqbāl m.	reception
ḥafla f.	party
igtimāt m.	meeting
shahr m.	month
rukṇ m.	pillar
ṣalāt f.	prayer
zakā m.	alms
ṣōm m.	fasting
ḥaḡ m.	pilgrim
shihāda f.	declaration
albēt m.	the house (always refers to Mecca)
sana higrīyya	Muslim year
sana mīlādiyya	western year

Plural

igāzāt
ḡuyūf
dēfāt

ṭazāyim, ṭazūmāt

aklāt

layālī
ummahāt

sinīn, sanawāt

ṭuṭal, ṭuṭlāt

asābīṭ

ṭāyilāt

ayyām

mawālīd

anbiya

istiqbālāt

ḥaflāt

igtimātāt

shuhūr

arkān

ṣalawāt

ḡiḡḡḡ

shihādāt

mīlād
ṭīd al-mīlād
rasūl

birthday
Christmas
messenger

rusul

VERBS

Perfect

sawwa
kān
ḡalas
khazzan
ḡā or ḡaḡa
raḡaṭ
samaṭ
badaṭ
sāfar
ṭamal
ṭazam
ṣām

do
be
sit
chew
come
come back
hear, listen
start
travel
make
invite
fast

Imperfect

yisawwi
yikūn
yiglis
yikhazzin
yigi
yirḡaṭ
yismaṭ
yibdaṭ
yisāfir
yiṭmal
yiṭzum
yiṣūm

EXPRESSIONS

Greeting for either a religious or a national holiday:

kul sana w anta ṭayyib. *Have a good holiday.*

The response is: w anta ṭayyib. *You too.*

sharrifūna. *Honor us (by your visit).* This expression is used when inviting someone to come and visit.

The response is: inshāllah/bānīṣḡharraf. *If God is willing. We will be honored.*

aṣḡti aṣallī ṣalāt aḡḡuhr. *I want to pray the noon prayer.*

DRILLS

1. kul sana w anta fayyib. m.

Response: w anta fayyib. m.

Substitute:

1. m.s. to f.s.
2. m.s. to pl.
3. pl. to f.s.
4. f.s. to f.s.
5. f.s. to pl.

2. Esh sawwēt fi gūṭlat al-īd? What did you do during the vacation?

Substitute:

1. on Labor Day
2. on Independence Day
3. during the Feast of Sacrifice
4. during the Feast of Breaking the Ramadan Fast
5. during Christmas
6. during spring vacation
7. during summer vacation

3. ashti at-zumak _____ I want to invite you _____

Fill in the blank:

1. to my birthday party
2. to the reception party
3. to the qat chewing party
4. to the meeting

4. ragaṭat ummak? Did your mother come back?

Substitute:

1. your f. mother
2. my mother
3. her mother
4. your pl. mother
5. their mother
6. his mother

5. Translate the following:

1. Summer vacation will start next week.
2. Ramadan vacation will start next week.
3. The Greater Bairam will start next week.
4. The Lesser Bairam will start next week.
5. My work will start next week.
6. My guest will come next week.
7. My mother will come next week.

SITUATIONS

1.

- A. Will you honor me at my birthday party?
- B. If God permits.
- A. The party will start at 9:00 p.m.
- B. Where is the party?
- A. It is at my house.
- B. Happy birthday.
- A. Thank you.

2.

- A. Where is your family going during the summer vacation?
- B. We will travel to Africa.
- A. When are you leaving?
- B. We will leave tomorrow night.
- A. I hope you will be safe.
- B. Thank you. May God keep you.

3.

- A. When is your birthday?
- B. It is in April.
- A. Which day?
- B. The 21st.
- A. What year were you born in?
- B. I was born in 1367 higrī.
- A. Where were you born?
- B. I was born in Aden.

LESSON EIGHTEEN

dars tamantashar

DRILLS

REVIEW OF THE LAST FIVE LESSONS.

1. fēn almaktab haq assayyid ʿabdalla? *Where is Mr. Abdulla's office?*

Substitute:

1. Where is the director's office?
2. Where is Mr. Ghanim's house?
3. Where is the president's office?
4. Where is the president's secretary?
5. Where are this man's papers?
6. Where are my wife's letters?
7. Where is their village?
8. Where is your shop?
9. Where are my things?
10. Where are your *pl.* guests?

2. lēsh mā fīsh ʿindana shughl? lannuh bukra ʿīd. *Why don't we have to work? Because tomorrow is a holiday.*

Substitute:

1. Why doesn't he have food? Because he is poor.
2. Why don't we have to work? Because the office is closed.
3. Why doesn't she go to the party? Because she is sick.
4. Why don't you *f.* have a party? Because I am busy this week.
5. Why doesn't he have a big house? Because he cannot pay the rent.
6. Why don't we go to the shop? Because we don't need anything.
7. Why don't they visit you? Because they live far away.
8. Why don't you buy sweets? Because my children don't eat them.
9. Why doesn't she celebrate Ramadan? Because she is a Christian.
10. Why don't you wait for him? Because I am busy.

3. la mata bāṭbannidu lmaktab? *Until when will you keep the office closed?*

Substitute:

1. Until when will he keep his shop open?
2. Until when will you *m.* keep the Embassy closed?
3. Until when will you fast?
4. Until when will they keep the school closed?
5. Until when will I wait for him?
6. Until when will he be in the meeting?
7. Until when will they work here?
8. Until when will we stay here?
9. Until when will the teacher stay in Japan?
10. Until when will the door be open?

4. ashti aṭzumak li lḥafla. *I want to invite you to the party.*

Substitute:

1. I want to invite you *f.* to the party.
2. He wants to invite you *pl.* to the reception.
3. She wants to invite me to a birthday party.
4. He wants to invite her to the meeting.
5. You *m.* want to invite him to your office.
6. We want to invite you *pl.* to the office.
7. They want to invite us to their school.
8. You *f.* want to invite us to lunch.
9. You *pl.* want to invite her to dinner.
10. I want to invite him to a qat party.

5. ana muta'assif mā t'indīsh šarf miyyat šhilin. *I am sorry, I don't have change for one hundred shillings.*

Substitute:

1. I *f.* am sorry, I don't have change for ten shillings.
2. We are sorry, we don't have a vacation today.
3. He is sorry, he doesn't have work for you now.
4. The grocer is sorry, he doesn't have mint candy.
5. The man is sorry, he doesn't have mint candy.
6. They are sorry, they don't have dates now.
7. You are sorry, you don't have change for fifty shillings.
8. She is sorry, she doesn't have time for your letter.
9. I am sorry, I don't have time for the meeting.
10. They are sorry, they don't have your papers.

6. aḡliha arba'a darzan bēd. *Give her four dozen eggs.*

Substitute:

1. Give *pl.* her half a dozen eggs.
2. Give *f.* me three dozen apples.
3. Give me five pounds of flour.
4. Give *pl.* him a package of matches.
5. Give *m.pl.* them two ounces of cheese.
6. Give *f.* us the bill.
7. Give *f.* him this letter.
8. Give *pl.* the secretary these important papers.
9. Give *m.* Mr. Green this letter.
10. Give *f.* the boys some qat.

SAY IT IN ADENI ARABIC

1. I went to Mr. Abdulla's office, but he wasn't there. He left 15 minutes before I got there. He went to see the president of the company. I waited for him for 35 minutes. Finally I could not wait any more. I asked the secretary when he would be back, but she did not know. Later I asked the secretary to give him a letter and to tell him to come and see me quickly. After that I went to a meeting and Mr. Abdulla was there with the president of the company.

2. I don't want to get married. I want to be a bachelor. I have two sisters. One is married and has four children. She lives in North Yemen. My younger sister is single too. She lives with my mother and father in Aden. I have four brothers and all of them live in Masqat. They want to come and see me, but they cannot cross the border. I hope they will go to Sana, and I will go there to see them. After I see them I would like to go and visit Europe. I would like to travel all over Europe.

3. Mr. Basim is a Muslim. He fasted the whole month of Ramadan. On the day of the feast he had a big party. His wife fixed a lot of food. He invited all the Embassy employees to come to a reception. He had guests from Africa. They stayed at his house during the whole Ramadan vacation. Since his office was closed for two weeks they went to the East Coast. They had a good time.

4. I went to the grocery store early in the morning. I wanted to buy fresh vegetables and fruits. The grocery store was open. I bought two dozen eggs. I should have bought more rice. The man gave me only one pound. I asked for mint candy but he said it was sold out (finished). I forgot to buy the cheese and sweets. The man asked me if I wanted something else, and he

said, "we have some good dates from Hadramut." I bought some and came back home.

5. My name is Nancy. I am an American girl. Last year I came to Yemen. I started working in the American Embassy. The Ambassador told us that we don't have to work tomorrow. I asked why we don't have to work tomorrow. He said tomorrow is a holiday. What kind of holiday? They told me that it was the Al-Adha holiday. All the Muslims celebrate this holiday. Some go to Mecca for pilgrimage, and most people stay at home and eat a lot. I thought it would be good to go and visit the Muslim employees.

GRAMMATICAL APPLICATION

CONJUGATE THE FOLLOWING IN BOTH THE IMPERFECT AND FUTURE TENSES:

VERB	PERSONAL PRONOUN	IMPERFECT	FUTURE
tabaḡ			
kharag			
taraf			
tāsh			
tarabba			
tagab			
ishtahar			
fak			
bannad			
hag			
sāfar			

MATCH EACH OF THE FOLLOWING WORDS WITH ITS ENGLISH EQUIVALENT:

ADENI WORDS

1. saḡir
2. dunya
3. tīd al-istiqlāl
4. munāsaba
5. waqiyya
6. wār
7. yōm al-hisāb
8. daḡiq
9. darzan

ENGLISH EQUIVALENTS

- a. ounce
- b. declaration
- c. messenger
- d. mistaken
- e. occasion
- f. alms
- g. flour
- h. some
- i. Independence Day

10. tīd al-ummāl
11. nabi
12. dēfa
13. tīd attōra
14. shihāda
15. rasūl
16. zakā
17. šalāt adḡuhr
18. ḡhalīḡna
19. khaḡ
20. baḡd

- j. letter
- k. noon prayer
- l. prophet
- m. Labor Day
- n. Judgment day
- o. world
- p. ambassador
- q. Revolution Day
- r. dozen
- s. guest
- t. yard

Use the demonstrative adjectives with the following words. NOTE: The demonstrative adjectives must agree in gender and number with the nouns they modify.

NOUNS

- maktab
qura
risāla
mudarrisīn
ra'īs
rabīḡ
mudīr
kharīf
awraq
nabi
khuḡūḡ
yōm
duyūf
sana
masgid
tāyila
dunya
tazūma
tīd
dēfa
khuḡar

NOUNS WITH DEMONSTRATIVE ADJECTIVES

GIVE THE DUAL OF THE FOLLOWING NOUNS:

SINGULAR

madīna
ukhṭ
rukn
bēt
mēl
ra'īs
rajl
muṭallim
ṭayyil
bābūr
shilin
sana
darzan
yōm
qadam
igāza
sāṭa
rasūl
igtimāṭ
shahr

DUAL

WRITE A PARAGRAPH USING THE FOLLOWING WORDS:

shughl, ṭīd, ramaḍān, yizūr, ṭazūma, ashtarēt, dukkān, khuḍar,
lahm, baqari, nasēt, igāza, akhwān, qarya zaḡhīra, ganūb, huḍūd,
duyūf, assāṭa, nikhazzin, sumt, kul, shukran.

LESSON NINETEEN

dars tisagṭaṣhar

DIALOGUE

At the Post Office fi maktab albarīd/idārat albarīd/albōṣṣa

- C. Come in. udkhul.
S. Good morning. ṣabāḥ alkhēr.
- C. Good morning. May I help you ṣabāḥ annūr. ḥāga khidma?
(any service)?
- S. Sir, I have a parcel from Djibouti. yā khi ṭindi bārsal agālī min gābūti.
It has perfume in it. I opened ftbuh ṭuḡrāt. fataḥt albārsal wa
the parcel and I found it has seven wagadt ftbuh sabṭ qawārīr badal ma
bottles instead of ten. kānu ṭaṣhar.
- C. All right. Did you open the parcel ṭayyib anta fataḥt albārsal quddām
in front of the mailman? sāṭi albarīd?
- S. No, I swear that I did not open it in la wallāh, mā fataḥtūsh quddām sāṭi
front of the mailman. After he left albarīd. baḡd ma rāḥ sāṭi albarīd
I opened it and I read the list. fakkēt albārsal w qarēt alqāyima.
Here, read it. atfaḍḍal aqrītha anta.
- C. When you opened the parcel, was lamma anta fataḥt albārsal, kān
it sealed with red wax? Was the makhṭūm bi shamṭ aḥmar willa lā.
seal broken or not?
- S. Frankly, I swear that I did not pay wallāh, ṣarāḥa mā khallēt bālī ṭalēh,
attention. I did not see if there mā shuft ida kān makhṭūm bi shamṭ
was a red wax seal or not. aḥmar willa lā.
- C. Then this is a problem. idan ḥādī lmughkila.
- S. What are you going to do now? kēf bāṭsawwi dahīn? w ēsh aqdir
What can I do? asawwi ana?
- C. Now, give me your address. Write dahīn aṭīna ṭinwānak. ukṭub
your name and address and we will ṭinwānak w ismak, w nahna bānittaṣil
get in touch with you. We will see bak, w bānshūf ēsh bāniqdar nisawwi,
what we can do and we hope you w inshāllah anta taḡāl lana yōm
will come back next Sunday. al-aḥad alqādim.

- S. Listen, my name is Salih, the son of Mukrid, and I live in the Qatī area. The house number is 25. asmaʿ, ana ismi ʿāliḥ bin mukrid, wa ana sākin fī ḥāfat alqatīʿ, bēt raqm khamsa w ʿishrīn.
- C. The most important thing is that I will ask the mailman and we will investigate this matter. almuḥim bānis-al sāʿi lbarīd w bānistafīr ʿan al mawqūʿ ḥāda.
- S. When will you give me an answer? mata bātruddūli khabar?
- C. We will send you a letter by mail and we will give you all the information. naḥna bānīrsillak risāla bi lbarīd wa bānīʿītk al khabar kulluh.
- S. All right sir. Thank you. ʿayyib yā kḥi mashkūr.
- C. You are welcome. Don't mention it. (You don't have to thank me, it is my duty.) lā shukr ʿala wāgib.

MODEL SENTENCES

- I want to send this letter by regular mail. ashtī arsil al khaṭ ḥāda bi lbarīd al ʿādi.
- I just sent a package to Iraq. When will it arrive? ʿādana arsalt ʿard li l ʿirāq, mata bāyūʿal?
- I want to send this letter to America, air mail and registered. ashtī arsil ḥādī rrisāla li amrīka bi lbarīd al musaḡgal al gawwī.
- This is a heavy letter. It will cost you five shillings for stamps. ḥādī risāla razīna, bātkallīfak khamsa shīlin tāwabīʿ.
- I want to translate this address. ashtī atargim ḥāda l ʿīnawān.
- Put the stamp on the envelope. ḥuṭ/labbiʿ aṭṭabīʿ ʿala dḡarf/lkīs.
- He just arrived. ʿāduḥ waṣāl.
- I will help you with the translation. bā-asāʿīdak bi tṛagama.
- This is an official letter. ḥādī risāla rasmiyya.
- The mailman comes at ten o'clock in the morning. sāʿi lbarīd yigī ssāʿa ʿashara ṣṣubḥ.
- You should write to the postmaster general. lāzim tikṭub la mudīr albarīd al ʿāam.
- I am going to the post office. ana rāyīḥ la maktab albarīd/lbōṣṭa

1. akḥi: my brother. When the vocative particle yā is used before akḥi the vowel a of akḥi is omitted, e.g., yākhī. It is very commonly used to mean sir or brother in the Islamic faith.

2. kul, ʿād, and qad: The words kul, all, ʿād, still, yet, and qad, already, may be followed either by a noun or by the same object pronominal suffixes which are used with verbs, as in the following examples:

kul al kḥuṭūṭ	all the letters
kulluhum	all of them
ʿād sāʿi lbarīd mā ḡāsh.	The mail did not come yet.
ʿāduḥ mā ḡāsh	He did not come yet.
qad al mudīr mawḡūd fī lmaktab.	The director is already in the office.
qaduh mawḡūd fī lmaktab.	He is already in the office.

The words kul, ʿād and qad may also be placed between the noun subject and the verb, in which case they also take the pronominal suffix agreeing with the noun subject, e.g., al mudīr ʿāduḥ muṣḥ mawḡūd fī lmaktab, the director is not yet in the office.

3. wallāḥ: Swearing by God is very common in most of the Middle Eastern countries. It is used to emphasize the truth or the accuracy of a statement. lā wallāḥ mā fataḥtūṣḥ, I swear by God I did not open it.

4. Cardinal and Ordinal Numbers: As a general rule the cardinal numbers follow the nouns they qualify, e.g., khamsa riḡāl, five men, while the ordinal numbers follow the nouns they qualify, e.g., arriḡāl al khāmis, the fifth man. Sometimes, however, the ordinals precede the nouns they qualify, e.g., khāmis riḡāl, the fifth man. In this case the definite article al is dropped. The cardinal numbers 3 - 10 take the feminine ending a when followed by a masculine noun, e.g., sabʿa makātīb, seven offices. A cardinal number drops the a when followed by a feminine noun, e.g., sabʿ banāt, seven girls. This is a special case because all the other adjectives, including the ordinal numbers agree with the nouns they qualify in gender and number, except where the noun is in the plural form and it denotes things rather than persons. In this case the adjective may also take the singular feminine form, e.g., al-amyḥz al kabbīra, the big tables.

5. The Feminine Ending of Nouns and the Dual Form: When changing a noun with a feminine ending -a, to the dual form, add the suffix -ən and the sound t to the feminine ending, e.g., sana, one year, sanātēn, two years. When a feminine noun is the first member of a noun-noun construct it takes the ending -t, e.g., sāʿa, watch, sāʿat ʿāliḥ. The same rule applies when it is followed by a pronominal suffix, e.g., sāʿatuh, his watch.

CARDINAL NUMBERS

1	wāḥa'id
2	itnēn
3	talāta
4	arbaʿa
5	khamsa
6	sitta
7	sabʿa
8	tamānya
9	tisʿa
10	ʿashara
11	iḥdaʿ shar
12	itnaʿ shar
13	talattaʿ shar
14	arbaʿtaʿ shar
15	khamsaʿ shar
16	sittaʿ shar
17	sabʿtaʿ shar
18	tamantaʿ shar
19	tisaʿtaʿ shar
20	ʿishrīn
21	wāḥid wa ʿishrīn
22	itnēn wa ʿishrīn
23	talāta wa ʿishrīn
24	talātin
25	wāḥid wa talātin
26	arbaʿīn
27	khamsīn
28	sittīn
29	sabʿīn
30	tamanīn
31	tisʿīn
32	miyya
33	miyyatēn
34	talāt miyya
35	arbaʿ miyya
36	alf

2,000
3,000
10,000
100,000
1,000,000

alfēn
talāta alf
ʿashara alf
miyyat alf
malyūn

VOCABULARY

NOUNS

Singular

hāga f.
khidma f.
tuṭūr coll.
sāʿi lbarīd m.
qāyima f.
shamʿ m.coll.
shamʿa f.
mushkila f.
ṣarāḥa f.
ʿinwān m.
ibin m. (omit the i when it is between two proper nouns)
bēt m.
raqm m.
mawdūʿ m.
khābar m.
risāla f.
khaf f.
shukr m.
qārūra f.
wāḡib m.
ṭard m.
ṭābiʿ m.
darf m.
kis m.
targama f.
mutargim m.
turgumān m.

need
service
perfume
postman
list
wax
candle
problem
frankness
address
son

house
number
subject
news
letter
letter
thanks
bottle
duty
parcel
stamp
envelope
envelope
translation
translator
translator

Plural

hāgāt
khidmāt
tuṭūrāt
suʿāt albarīd
qawāyim
shamʿāt, shamʿ, shumūʿ
mashākil, mushkilāt
ʿanāwīn
abnāʿ
biyūt
arqām
mawāḍiʿ
akhbār
rasāʿil
khufūt

qawārīr
wāḡibāt
ṭurūd
ṭawābiʿ
qurūf
akyās
targamāt
mutargimīn

maktab *m.*
bōṣṭa *f.*

office
post

makātib

COLORS AND ADJECTIVES

Masculine

aḥmar	red
aswad	black
abyaḍ	white
akhḍar	green
azraq	blue
aṣḥar	yellow
asmar	brown
aghbar	grey
muhim	important
maṣḥkūr	praiseworthy
ʿādi	regular
musaggaḥ	registered
gawwi	air mail
rasmi	official
ʿām	general

VERBS

Perfect

dakhaḥ	come in
fataḥ	open
rāḥ	go
qara	read
khalla bāluḥ	pay attention
qadir	be able
ʿata	give
ittaṣal	get in touch with
shāf	see
samaʿ	hear
sakan	live
saʿal	ask
istafsar	find out
radd	answer

Feminine

ḥamra
sōda
bēḍa
khadra
zarqa
ṣafra
samra
ghabra
muhimma
maṣḥkūra
ʿādiyya
musaggala
gawwiyya
rasmiyya
ʿamma

Imperative

udkhul
iftaḥ
rūḥ
aqri
khalli balak
iqdar
aʿṭi
a/ittaṣil
shūf
asmaʿ
uskun
isʿal
istafsir
radd

arsal
kān yishti
waṣal
khalla
targam
ḥaṭ
sāʿad
aga
katab

send
want
arrive
leave
translate
put
help
come
write

irsil
ishti
ʿūṣal
khalli
targim
ḥuṭ
sāʿid
taʿāl
ʿuktub

EXPRESSIONS

udkhul *come in*

badal ma kān *instead of*

atfaḍḍal *here you are*

ṣarāḥa *frankly, frankness.* This word is used in an answer when one wishes to state a truth or an opinion

hādi mushkila. *This is a problem.*

asmaʿ *listen.* This verb is used to draw someone's attention

bānshūf. *We will see.* This expression is used when someone is asked to do something or perform a favor; he replies bāʿashūf ʿash bāʿaqdir asawwi, *I will see what I can do.*

almuhim *the important thing is.* This word is used when two people are talking about a certain subject, and then they get carried away talking about something else. At this point one will say almuḥim lāzim.

tayyib yā khi maṣḥkūr. *All right sir. Thank you.*

lā shukr ʿala wāḡib. *Don't mention it.*

DRILLS

1. **ġāduh waṣal.** He just arrived.

Substitute:

1. they _____
2. she _____
3. you *pl.* _____

I just sent you a letter

- they _____
we _____
she _____
you _____

2. **aṣhti atargim hāda lġinwān.** I want to translate this address.

Substitute:

1. this letter
2. this book
3. this lesson
4. these letters
5. these lessons
6. these books

3. **hādi risāla razīna.** This is a heavy letter.

Substitute:

1. parcel
2. box
3. man
4. woman
5. book
6. table

4. **aṣhti arsil hāda lkhaṭ bi lbarīd alġādi.** I want to send this letter by regular mail.

Substitute:

1. air mail
2. registered
3. registered regular mail
4. registered air mail

5. he wants
6. she wants
7. they want

5. **uktub lġinwānak.** Write your *m.* address.

Substitute:

1. your *f.*
2. your *pl.*
3. my
4. his
5. her
6. their
7. our

SITUATIONS

1.

- A. Did you write the address on the envelope?
B. No, sir, I don't know English.
A. Do you need help?
B. Yes, I need a translator.
A. I will help you with the translation.
B. Thank you, sir.

2.

- A. I want to send this parcel to Lahej.
B. What is in it?
A. It has bottles of perfume in it.
B. I think you should send it by registered mail.
A. How much does it cost registered?
B. It costs you 15 shillings.
A. That's a lot.
B. This is a heavy parcel.
A. I want to send it by regular mail.

- A. The postman came and told me that I have a parcel.
 B. Where is it from?
 A. I think it is from my father.
 B. Do you know what is in it?
 A. No, but I think my father is sending us some clothes for the feast.
 B. Are you going to the post office to get it?
 A. When my mother comes I will go with her.
 B. Did the mailman say that it is registered?
 A. He said it is a big parcel.
 B. I hope you will receive what you want.
 A. Thank you.

LESSON TWENTY

dars ʿishrīn

DIALOGUE

- A. That is a strange building, what is its name? **hādi bināya qharība, ʿesh ismih?**
 B. Which building? **ʿesh min bināya?**
 A. The one which is on top of the hill. **hādīk illi fōq algabal.**
 B. Oh, that one. I don't really know its name. **āh, hādīk, wallah mā aʿrifsh ismih.**
 A. Do you think that there are people living in it? **tiḥsub innuh fi nās sāknīn fībih?**
 B. I know that there were some people living in it a long time ago. **ana aʿrif innuh kān fi nās sāknīn fībih min zamān.**
 A. I like its location. I wish I could live in it. **ʿagabna lmawqīʿ haqqīh. yā rēt aqdir askūn fībih.**
 B. The scenery is beautiful. Look at that valley and the river. **almandar gamlī, shūf hādāk alwādi, wa nnahr.**
 A. How long is that river? **kam ʿūl hādāk annahr?**
 B. Frankly, I don't know, but it goes all the way to the sea. **ṣarāha mā aʿrifsh, lākinnu yirūh ʿala ʿūl li lbaḥr.**
 A. Is the river deep? Can we cross it? **annahr qhurīq? niqdir niḡburu?**
 B. We cannot cross it from here. Do you know how to swim? **mā niqdirsh niḡburu min hina. tiḡrif tisbaḥ?**
 A. I have never swum in a river. **fi ḥayāti mā sabaḥtsh fi nahr.**
 B. Let us walk down that road to the river. **khallīna nimshi fi ʿṭarīq hādāk li nnahr.**
 A. It will take us three hours to go and to come back. **bāyshull minnana talāt sāʿāt ḥatta nrūh w nirḡaṭ.**
 B. You are right. It will be dark by that time. **ṣaḥīh, bātīghaddir fi hādāk alwaqt.**

- A. I prefer to go tomorrow.
B. I always wanted to live in a village on the coast.
A. I don't like village life. I like to live in a big city.

afaddil innana nrüh bukra.
ana dāyman kunt ahib askun fi qarya
ēala ssāhil.

ma ahibbish hayāt alqarya, ahib
innana aṭīsh fi madīna kabira.

MODEL SENTENCES

- What is the name of this area? **ēsh** ism almanṭiqa hādī?
- Where is your village? **fēn** alqarya haqqak?
- My village is on the west coast. alqarya haqqi ēala ssāhil algharbi.
- My house is about 15 miles from the capital. albēt haqqi yibūd hawālī khamstaṣṣhar mēl min al-ēāšima.
- Sana is the capital of North Yemen. sanṭa hi ēāšimat alyaman ašshimālī.
- What is the capital of Jordan? **ēsh** hi ēāšimat al-urdun?
- This road goes all the way to Saudi Arabia. hāda ṭṭarīq yirūh ēala ṭūl li ssuēdiyya.
- My wife is from the Tihama area. zōgati min manṭiqat attihāma.
- Let us walk on the road which is down in the valley. yalla nimshi ēala ṭṭarīq alli taht fi lwādī.
- I don't like to walk. Let us go by car. ma ahibbish innana amshi, khallīna nrūh bi lbābūr.
- When will we get home? mata bānūṣal albēt?
- We will get home before sunset. bānūṣal lbēt qabl alghurūb.

NOTES

1. **ēsh min**: This phrase is used when someone is talking about something and another person, wanting to inquire what kind it is, says **ēsh min** followed by the name of the particular thing, e.g., **bukra** ēīd, tomorrow is a holiday, **ēsh min** ēīd? What kind of holiday?

2. **illi** and **alli**: which, who, what. These words are used as relative pronouns, and are not inflected for gender or number. Note that the initial vowel may be deleted in both of them.

3. **gharība**: The word **gharība** means *strange*, e.g., **hādī** bināya **gharība**, this building is strange or the shape of the building is strange. It may also mean *stranger* or *foreigner*, e.g., **hādī** lhurma **gharība**, this woman is a stranger; and **hāda** rigāl **gharīb**, this man is a stranger.

4. **ṭūl**: The word **ṭūl** means *length*, e.g., **ṭūl** hāda nnahr talātīn mēl, the length of this river is thirty miles. It may also mean *height*, e.g., **kam** ṭūl abūk? What is your father's height? Finally it is used to mean *all* (week) long, e.g., **baqēt** hināk ṭūl al-usbūt, I stayed there all week long.

5. **fi hayāti**: This phrase is used at the beginning of a negative statement to mean *I never did this in my life*, e.g., **fi hayāti** mā ruḥtsh almānya, I never went to Germany in my life. It is also used to swear by someone's life, e.g., **bi** or **wa hayāt ummi** mā saraqūtsh, I swear by my mother's life I did not steal it. The word **umr** plus a pronominal suffix is used as well.

6. **hi**, **hiya**, **hiyya**: All these words mean *she*, but **hi** is the most common.

7. **ana**: The first person singular pronoun **ana** may be used with the first person plural verb form, e.g., **afaddil** innana nrūh bukra, I prefer to go tomorrow, instead of **afaddil** innana arūh bukra.

8. **mawqit**: *location*. Consider **almawqit** haq albēt gamlī giddan, the location of the house is very beautiful. However, when it is used in the feminine form, it means *battle*, e.g., **hina** šarat mawqitāt attahrir, the battle for liberation took place here.

9. **yigbur**: *he crosses*. The verb **cross** in English is used both for crossing the street and for crossing the river, while in Adeni Arabic, **cross the river** is **yigbur annahr**, and **cross the street** **yiqtaṭ aṭṭarīq**, lit., cut the street.

VOCABULARY

NOUNS

Singular

bināya f.

gabal m.

nās m.

mawqit m.

mandar m.

wādī m.

nahr m.

baḥr m.

hayāt f.

ṭarīq m.

waqt m.

building

mountain

people

location

view, sight

valley

river

sea

life

road

time

Plural

bināyāt

gibāl

mawāqit

manāqir

widyan

anhur

buhūr, biḥār

ṭuruq

awqāt

sāhil <i>m.</i>	shore
mēl <i>m.</i>	mile
ʔāšima <i>f.</i>	capital
zōga <i>f.</i>	wife
tiḥāma	place in North Yemen
ghurūb <i>m.</i>	sunset

VERBS

Perfect

ʔaraf	know
shāf	see
ʔagab	like
ʔabar	cross
sabah	swim
masha	walk
ghaddarat	become dark
baʔad	be at a distance
waṣal	arrive

ADVERBS AND PREPOSITIONS

fōq	over, on
hina	here
bukra	tomorrow
taht	under, down
qabl	before

ADJECTIVES

gaml <i>m.</i>	beautiful
gamla <i>f.</i>	beautiful
ghurṭq <i>m.</i>	deep
ghurṭqa <i>f.</i>	deep
gharbi <i>m.</i>	western
gharbiyya <i>f.</i>	western
shimāli <i>m.</i>	northern
shimāliyya <i>f.</i>	northern

sawāhil
amyāl
ʔawāṣim
zōgāt

Imperfect

yitʔrif
yishūf
yitʔib
yitʔbur
yisbah
yimshi
tiqhaddir
yibʔud
yūṣal

IDIOMS AND PHRASES

ʔsh min	what kind
wallah mā aʔrifsh	I swear I don't know
min zamān	a long time ago
ṣarāḥa	frankly
ʔala ṭul	all the way
fi ḥayāti mā	never in my life

DRILLS

1. afadqil innana nrūḥ bukra. I prefer to go tomorrow.
Substitute:

1. I prefer to go after tomorrow.
2. We prefer to go next week.
3. He prefers to go next month.
4. She prefers to walk in the morning.
5. They like to go in the evening.
6. You *m.* want to sleep now.
7. You *f.* want to sit now.
8. You *pl.* prefer to go next year.
9. I *f.* want to eat now.

2. ḥādi bināya gharṭba, ʔsh ismih? This is a strange building. What is its name?
Substitute:

1. This woman is strange. What is her name?
2. This man is strange. What is his name?
3. This young lady is beautiful. What is her name?
4. This river is long. What is its length?
5. This valley is nice. What is its name?
6. This mountain is high. What is its name?
7. This road is big. How long is it?
8. This river is deep. Can she cross it?

3. **ʔagabni lmawqit haq albināya. yā rēt aqdir askun ftbih.**

I like the location of the building. I wish I could live in it.

Substitute:

1. I like the location of the house. I wish I could live in it.
2. I like the location of the office. I wish I could work in it.
3. I like the location of the restaurant. I wish I could eat in it.
4. I like the location of the university. I wish I could study in it.
5. I like the location of the river. I wish I could swim in it.
6. My son likes the location of the office. He wishes he could work in it.
7. They like the location of the playground. They wish they could play in it.

4. **ʔsh min bināya?** Which building or what kind of building?

Substitute:

1. What kind of house?
2. What kind of holiday?
3. What kind of food?
4. What kind of work?
5. What kind of book?
6. What kind of man?
7. What kind of road?
8. What kind of car?

5. **ahib innana aʔish fi lmadīna.** I like to live in the city.

Substitute:

1. I like to work in the city.
2. He likes to swim in the sea.
3. She likes to live in the village.
4. They want to live in the north.
5. You want to live in the south.
6. We like to live on the coast.
7. You like to walk in the valley.
8. I f. want to swim in the river.

SITUATIONS

1.

- A. Where do you live?
- B. I live in the city of Lahej.
- A. Do you like city life?
- B. Frankly, I don't, but I work in the city.
- A. I like village life.
- B. Me, too. Everything in the village is beautiful.
- A. I like to live with my brothers and sisters.

2.

- A. I like your house.
- B. Thank you. I bought it last year.
- A. I like its location. It is nice to have a house in the mountains.
- B. You can see the valleys and the sea.
- A. Not just the valleys and the sea, but the whole city.
- B. All my life I wanted a house on the east coast.
- A. I wish I could stay here for a week.
- B. Why don't you stay here?
- A. Brother, I have work.
- B. I am sorry, but come back again.
- A. I will come back, thank you.

3.

- A. Let us walk down to the valley.
- B. It is very far from here.
- A. How long does it take to get there.
- B. Around two hours.
- A. That is all right. We will sit down and rest whenever we get tired.
- B. It seems that you like walking.
- A. Yes, I love to walk in the morning.
- B. I am very tired. I wish we had brought the car.

LESSON TWENTY ONE

dars wāhid wa ʿishrīn

DIALOGUE

Weather aṭṭaqs/algaw

- | | | |
|----|--|--|
| A. | It is hot today. | alyōm ḥama. |
| B. | That is right, very hot. | ṣaḥṭh ḥāmi giddan. |
| A. | When does the weather cool off in Yemen? | mata bāyibrud algaw fi lyaman? |
| B. | I think in two or three months. | aḍun baʿd <u>shahrēn</u> aw talāta. |
| A. | Does it get very cold in winter? | bāyikūn fi bard katīr fi <u>shshita</u> ? |
| B. | Not very cold. | mush bārid giddan. |
| A. | Does it snow in Yemen? | yinzil talg fi lyaman? titlug fi lyaman? |
| B. | In North Yemen sometimes it snows in the mountains. | fi lyaman <u>aḥshhimāli</u> ahyānan titlug fi lqibāl. |
| A. | Does it rain during the summer? | timjur fi <u>ṣṣēf</u> ? |
| B. | Not at all. Do you think (assume) it will rain today? | lā, abadan, tiḥsub innuh bātimjur alyōm? |
| A. | No, I don't think (assume) it will rain today. | lā, mā aḥsubsh innuh bātimjur alyōm. |
| B. | Rain in the fall! | maṭar fi <u>lḥarīf</u> ! |
| A. | I thought you have rain in the spring and at the beginning of the summer only. | ana aḥtakir innuh <u>ʿindakum</u> maṭar bas fi rraḥīṭ wa fi bidāyat aṣṣēf. |
| B. | The weather in Yemen is pleasant. | algaw fi lyaman laṭīf. |
| A. | How is it in the area you live in? | kēf aṭṭaqs fi lmanṭiqa illi tiḥ <u>ʿish</u> fītibh? |
| B. | There is heat and humidity always. | fi ḥar wa ruḥūba dāyman. |

- A. Is it like that all year long?
 B. No, just during the summer season, but the weather in spring is beautiful, and it is fair in the fall.
- A. I think it is going to rain. Look at the clouds over there.
 B. No, I don't think so. Look, the sun is coming out now.

- A. Thank God.
 B. I am sure that it is not going to rain today.

tūn hākada tūl assana?

la, bas fi faṣl aṣṣef, lakin algaw fi rraḥl gaml giddan, wa hu muṭṭadil fi lḥarīf.

aṭṭaqid innuh bātimṭur, shūf assaḥab hināk.

la, mā aqunnish, shūf, aṣṣhams bātiṭlaḥ dahīn.

alḥamdu li llah.

ana mutaḥkkid innuh mā bātimṭursh alyōm.

MODEL SENTENCES

- It hails when it rains.
- The weather is very cold in winter.
- The radio said that it is going to rain all day.
- It gets very hot in the desert. The temperature rises up to 45 degrees (Celsius).
- Usually it snows in winter.
- There are no clouds in the sky. I can see the stars and the moon.
- The weather in Yemen is not as cold as it is in Jordan.
- The northern wind makes it very cold.
- I hope it does not rain because I did not bring my umbrella.
- Is the weather in your country like the weather in Yemen?
- We need more rain to fill up the water tanks.
- I will take my summer vacation beginning the day after tomorrow.

yinzil barad lamma timṭur.

algaw bārid giddan fi shshita.

arrādyu (al-idāṭa) qāl innuh bātimṭur tūl alyōm.

yisīr ḥar katīr fi ṣṣaḥra, tūṣal daragat alḥarāra illa ḥamsa w arbaṭin daraga.

tādatan tidug fi shshita.

mā fiṣṣ ḡhuyūm fi ssama, aqdir aṣṣhuf annugūm wa lqamar.

aṭṭaqis fi lyaman mush bārid mitl ma hu fi l-urdun.

arriyāh aṣṣhimaliyya tkhalliṭh bārid giddan.

inshālla mā timṭursh, lannuh mā gābtish miṭiya lmaḡalla ḥaqqi.

ēsh, algaw fi bilādak mitl algaw fi lyaman?

niḥtāḡ maṭar aktar ṭalashān timtali ṣṣaḥarīḡ.

bā-akhud igāzat aṣṣef ḥaqqi baṭd bukra.

NOTES

1. gaw: The word gaw may refer to the weather, e.g., algaw laṭif alyōm, the weather is nice today. It may also refer to the environment, e.g., hāda lwalad tarabba fi gaw baṭāl, this boy grew up in a bad environment/atmosphere. It may also be used figuratively, e.g., kān algaw mukahrab, lit., the atmosphere was tense, lit., electrified.

2. timtali: The verb timtali, to be filled is the pass. impf., third person singular of the verb malla, to fill. It is also used to mean making clothes or things dirty. When used in this manner, it is usually followed by the name of the soiling substance, e.g., lā timalli tiyābak ṣālīṭ, don't soil your clothes with oil.

3. ḥāmi, ḥar: hot, heat. The two words have the same meaning when referring to the weather, but the word ḥāmi may mean fast, e.g., hāda adrēwal yisūq ḥāmi, this driver drives very fast. It may also mean so hot, e.g., aṣṣhāhi ḥāmi katīr mā ḥad yiqdar yishrabu, the tea is so hot that no one can drink it. The word ḥumma may mean fever, e.g., ana marīḡ wa ṭindi ḥumma, I am sick and I have a fever. The word ḥarāra is also used to mean fever.

4. aṭṭakir, aṭṭaqid, aḡun: I think, I believe. These verbal forms all require a complement, e.g., aḡun annu bāyibrud algaw qarṭban, I think the weather will be cool soon.

5. ahyānan, baḡd al-ahyān: These expressions are used interchangeably to mean sometimes, e.g., ana akḥazzin qāt ahyānan/baḡd al-ahyān, I sometimes chew qat.

6. aḥsub: The verb aḥsub is the impf. form of the verb ḥasab. It means I think, e.g., kunt aḥsub annuh bātimṭur, I was thinking that it was going to rain. It is also used with the meaning of calculate, alḡhani yiḥsub fulūshu, the rich man counts his money. It can also mean suppose, assume, aḥsub annuh marīḡ, I suppose/assume he is sick.

7. laṭif: When this adj. refers to persons it means kind, e.g., hu insān laṭif, he is a kind person. laṭifa is the corresponding feminine form. The word laṭif when referring to the weather means nice, pleasant, e.g., algaw laṭif, the weather is nice.

8. Direct and indirect speech: The Adeni equivalent of the conjunction 'that' may be omitted in an indirect statement just as it is in English, e.g., arrādyu qāl innuh bātimṭur, the radio said that it would rain or arrādyu qāl bātimṭur, the radio said it would rain. In ordinary speech the indirect form is more common than the direct, e.g., hi qālat bātiṣṭaghil, she said that she would work is preferable to hi qālat, baṭaṣṭaghil, she said, I will work.

VOCABULARY

NOUNS

Singular

taqs <i>m.</i>	weather, climate
gaw <i>m.</i>	weather
daraga <i>f.</i>	degree
hama <i>m.</i>	heat
faşl <i>m.</i>	season
shita <i>m.</i>	winter
rabîṭ <i>m.</i>	spring
şef <i>m.</i>	summer
kharîf <i>m.</i>	fall
talḡ <i>m.</i>	snow
shams <i>f.</i>	sun
gabal <i>m.</i>	mountain
maşar <i>m.</i>	rain
bidāya <i>f.</i>	beginning
harr <i>m.</i>	heat
harāra <i>f.</i>	fever, temperature
ruḡba <i>f.</i>	humidity
naḡm <i>m.</i>	star
saḡāba <i>f.</i>	cloud
qamar <i>m.</i>	moon
ḡhēyma <i>f.</i>	cloud
barad <i>m.</i>	hail
idāṭa <i>f.</i>	broadcast
sama <i>m.</i>	sky
rîḡ <i>m.</i>	wind
maḡalla <i>f.</i>	umbrella
şahrûḡ <i>m.</i>	water tank
igāza <i>f.</i>	vacation

Plural

tuqûs
agwâc
daragât

fuşul

tulûḡ

gibâl
amşâr
bidāyât

nugûm
suḡub
aqmâr
ḡhuyûm

idāṭât
samawât
riyâḡ
maḡallât
şahârîḡ
igâzât

ADJECTIVES

ḡâmi *m.*
ḡâmya *f.*
katîr *m.*
katîra *f.*
bârid *m.*
bârda *f.*
laṭîf *m.*
laṭîfa *f.*
ḡamîl *m.*
ḡamîla *f.*
moṭadîl *m.*
moṭadîla *f.*

hot
hot
very much
very much
cold
cold
kind; masculine personal name
kind; feminine personal name
beautiful; masculine personal name
beautiful; feminine personal name
fair
fair

ADVERBS

baṭḡ
ahyânan, baṭḡ al-ahyân
ṭâdatan
baṭḡ bukra
dâymân

after
sometimes
usually
after tomorrow
always

VERBS

Perfect

barad
nazal
maşarat *f.*
ḡasab
iftakar
ḡan
a/ṭṭaqad
ḡâl
şâr
talagat
ḡhalla

be cold
fall
rain
think
think
think
believe
say
become
snow
let

Imperfect

yibrud
yinzil
timṭur
yiḡsub
yiṭtakir
yidun
yiṭtaqid
yiqûl
yişîr
titlug
yikḡalli

DRILLS

1. mata bāyibrud aṭṭaqs fi lyaman? When does the weather cool off in Yemen?

Substitute:

1. mata bāyibrud aṭṭaqs fi Aden?
2. mata bāyibrud aṭṭaqs fi America?
3. mata bāyibrud aṭṭaqs fi Jordan?
4. mata bāyibrud aṭṭaqs fi Sana?
5. mata bāyibrud aṭṭaqs fi Iraq?
6. mata bāyibrud *the tea*?
7. mata bātīrud *the coffee*?
8. mata bāyibrud *the water*?
9. mata bāyibrud *the weather*?
10. mata bāyibrud *the food*?

2. ṣaḥīḥ ḥāmi giddan. That is right, very hot.

Substitute:

1. _____ very cold.
2. _____ very old.
3. _____ very pretty.
4. _____ very much.
5. _____ very little.
6. _____ very hard.
7. _____ very sick.
8. _____ very tall.
9. _____ very expensive.
10. _____ very cheap.
11. _____ very high.

3. arrādyu qāl innuh bātīmṣur. The radio said that it is going to rain.

Substitute:

1. The radio said that it is going to snow.
2. Your brother said that he is coming.
3. He said that he is going to leave.
4. She said that she is going to type.
5. His mother said that she is going to travel.
6. Your father said that he is going to work.
7. They said that they are going to work.

4. ḥāyikūn fi bard katīr fi ṣhshita? Does it get very cold in the winter?

Substitute:

1. Does it get very hot in the summer?
2. Will there be a lot of snow in the winter?
3. Does it get very humid in the summer?
4. Will there be a lot of rain in the fall?
5. Will there be a lot of flowers in the spring?
6. Does it get very hot in the office?
7. Will there be a lot of guests in the house?
8. Does it get very cold in the mountains?
9. Will there be a lot of people at the party?
10. Will there be a lot of children in the school?

5. ana muta-kkid innuh mā bātīmṣurḥ daḥīn. I am sure that it is not going to rain now.

Substitute:

1. I *f.* am sure that it is not going to rain now.
2. He is sure that he is not coming back now.
3. I *m.* am sure that he is not coming now.
4. You *m.* are sure that it is not going to snow now.
5. You *f.* are sure that he is not coming down now.
6. My brother is sure that it is not going to be cold now.
7. Ahmad is sure that it is not going to rain now.
8. Salim is sure that he is not going now.

SITUATIONS

1.

- A. It is cold today.
- B. That is right. It is very cold.
- A. Do you think it is going to snow?
- B. Maybe in the mountains, but not here.
- A. I wish it would snow.
- B. Why?
- A. Because I like to watch the snow falling.
- B. I like to play in the snow.

- A. Which season do you like best?
 B. I like the spring season.
 A. Why do you like the spring season?
 B. Because I have a beautiful garden.
 A. Do you have a lot of flowers in your garden?
 B. All kinds of roses of all colors.
 A. I would like to see your garden in the spring.

- A. Do you go to the beach during the summer season?
 B. No, we go to the mountains.
 A. How is the weather there?
 B. It is beautiful. It is cool in the morning and in the evening, and fair in the afternoon.
 A. I will take my summer vacation next week.
 B. Where are you going?
 A. I will go to the beach for one week, and then I will travel to France.
 B. I love to go to France.

LESSON TWENTY TWO

dars itnēn wa ʿishrīn

DIALOGUE

At the Doctor's clinic fi ʿiyyādat addakhtar/aṭṭabīb

- A. Where are you, man? We don't see you these days. Where did you get lost? fēnak yā riggāl? mā shufnāk hādī l-ayyām, fēn ɗaqṭ?
- S. I swear I was sick lying in bed. wallāh kunt marīq mumaddad bi lqatṭāda.
- A. What is wrong with you? I hope it is nothing bad (it is good). ʿesh fībak? inshālla khēr?
- S. I swear I had a fever and a stomach ache. wallāh kân fībi ḥumma wa waḡaṭ fī baṭni.
- A. Did you go to the doctor. ruḥṭ ʿind addakhtar?
- S. I have not gone yet. ʿādana mā ruḥiṣh.
- A. Why don't you go to Doctor Ubeid since he is a good doctor. lēsh mā trūh ʿind addakhtar ʿubēd, lannuh hu dakhtar malīh.
- S. I will go tomorrow, but where is his clinic? bāʿarūh ʿindu bukra, bas fēn alʿiyyāda ḥaqquh?
- A. His clinic is in Tawahi, and next to it, there is the Meena Pharmacy. It has all kinds of medicine. alʿiyyāda ḥaqquh fī ttawwāhi, wa ganbih/gambih ṣaydaliyyat alminā, fībih kul alʿadwiya.
- S. I know the Meena Pharmacy. Is his clinic there? aʿrif ṣaydaliyyat alminā, ʿesh, alʿiyyāda ḥaqquh hināk?
- A. Yes, there. aywa hināk.
- S. I will go to the doctor tomorrow evening if God's willing. bāʿarūh ʿind addakhtar bukra lʿaṣr inshālla.
- A. All right, may God heal you. ṭayyib allāh yishfik.
- S. I want to see the doctor. ashī ashūf addakhtar.
- N. All right, what's your name? ṭayyib ʿesh ismak?

- A. My name is Salim Ahmad.
 N. You are number three. Wait, there are two people ahead of you.
- Dr. What is the matter?
 S. I swear I have a stomach ache.
- Dr. How long have you had the pain in your stomach?
 S. For two days only.
- Dr. Do you feel feverish?
 S. A little.
- Dr. Put the thermometer in your mouth. Give me your hand. I want to feel your pulse. No fever. Your temperature is normal.
 S. But doctor, my stomach still hurts me.
- Dr. Unbutton your shirt and lie down on this table.
 S. Ready. (Yes sir.)
- Dr. Do you feel pain here in your stomach.
 S. Yes.
- Dr. And here in your chest?
 S. No.
- Dr. Do you have diarrhea or are your bowels normal?
 S. I have diarrhea and I have dizziness.
- Dr. No, there is nothing wrong. This is a normal case of indigestion caused by overeating.
- ismi sālīm aḥmad.
 anta nambar talāta. rāḡi baḡd annafarēn hadōla.
- ēsh fībak?
 wallāh fībi wagaḡ fi baṭni.
- kam lih baṭnak tūgaḡak?
 min yōmēn bas.
- wa ṡus bi ḥumma?
 qalīl.
- ḥuṡ miqyās alḥarāra fi laḡfak. ḥāt yaddak aṡṡi aḥus nabaḡak. lā, mā fīsh ḥarāra. ḥarāratak ṡabīṡiyya.
- bas yā dakḡtar baṡni ḡāḡdih tūgaḡna.
- fuk ṡamīzak wa tmaḡḡad fōq ḡāda lmtz.
 ḡāḡir.
- ṡus bi wagaḡ hina fi miḡḡitak.
 aywa.
- wa, hina fi ṡidrak?
 lā.
- ṡindak sēl aw baṡnak timṡḡi tamām?
 aywa ṡindi sēl wa fībi dōkha.
- lā, mā fīsh ḡāga baṡṡāla. ḡāḡi ḡāla ṡabīṡiyya. tukḡma tiḡi min al-ḡakl aṡṡiyāda.

- Dr. That's all right. Now I will give you this medicine. Take it three times a day for two days. If God's willing you will be fine.
- S. Thank you doctor.
- baṡṡāla ḡāḡin bā-ḡaṡṡik ḡāda ḡḡawa. istaḡmilu talāt marrāt fi lyōm li muddat yōmēn. inṡḡālla bātkūn bi khēr.
- ṡukran yā dakḡtar.

MODEL SENTENCES

- I have a headache. ṡindi wagaḡ fi rāsi.
- My father died of a heart attack. abi māṡ min nōba qalbiyya.
- He went to the pharmacy to buy medicine for his child. ḡu rāḡ aṡṡayḡaliyya minṡḡān yishṡari ḡawa li lḡāḡil ḡaḡḡuḡ.
- I have a cold and a sore throat. ṡindi zukma wa wagaḡ fi ḡangarti.
- The nurse checked (measured) my temperature. almuḡarrīḡa qāṡat alḡarāra ḡaḡḡi.
- My grandfather is in a critical condition. The doctor thinks he will die soon. ḡiddi ḡāltu kḡaṡṡa ḡiddan, addakḡtar yiḡṡaqid innuḡ bāyimūt qartb.
- My daughter fell down and broke her arm. binti falatat w aktasarat yaddih.
- Can you wait? There are two people ahead of you. tiḡḡir tirāḡi, lannuḡ fi nafarēn qablā.
- How can I get to Dr. Ahmad's clinic? kēf aḡḡir arūḡ ila ṡiyāḡat addakḡtar aḡmad?
- He has lung cancer because he smokes heavily. ḡu ṡinduh sarāṡān fi rriya ḡaḡḡuḡ li-annuḡ yishrab ṡaḡāyir katīr.
- Her mother cannot see very well. She should see an ophthalmologist. ummih mā ṡḡuṡḡ tamām, lāzim trūḡ ṡind addakḡtar ḡaḡ aṡṡuyūn.
- No, you don't need an excuse from work. Take this medicine today and you will be ready for work tomorrow. lā, anta mā ṡḡṡaḡḡ rukḡṡa min aṡḡḡuḡḡi, istaḡmil ḡāda ḡḡawa lyōm, w bātkūn ṡayyār li ṡḡḡuḡḡi bukra.
- Did the doctor find anything bad when you were in the hospital? ḡal ḡaṡṡal addakḡtar fībak ḡāga baṡṡāla lamma kunt fi lṡusbuṡāl?

NOTES

1. **attaṣṣḥīr**: diminutive. Diminutive nouns are used for several purposes:

1. They are used to designate things that are very small, e.g., **hāda lkuṭayyib**, *this little book/booklet*.
2. Some proper names are diminutive in form, e.g., **ṭubēd**, which means *little servant or slave*, but it is a masculine personal name. **ṭubēd** is the diminutive of **ṭabd**.
3. They are sometimes used in a pejorative sense, e.g., **hāda wulēd**, *this is a little child*, which is quite insulting when said of a man.
4. Finally they are used to express humbleness and to show deference for the person addressed, e.g., **bārīk ṭubēdak**, *Bless your little slave*.

2. **ēsh fībak**: The word **ēsh** is always followed by the compound preposition **fīb** in asking if there is anything wrong with someone, e.g., **ēsh fībak?** *What is wrong with you?* The word **ēsh** followed by **fī** means *what is the matter?* The expression **ēsh fībak** can be replaced by **mālak**. If a negative response is desired, one may say **wala ḥāga** or **wala ṣhī**, *nothing is wrong*.

3. **malḥ**: The adjective **malḥ** means *good*, e.g., **hu dakḥtar malḥ**, *he is a good doctor*. It may also mean *beautiful*, e.g., **hādi bint malḥa**, *this girl is beautiful*. Finally, it may also mean *delicious*, **aklik malḥ**, *your food is delicious*. In this latter case it is synonymous with **ladīd**, *delicious*.

4. **masha**: *walk*. This verb may be used to indicate the negotiability or non-negotiability of money, e.g., **altāna mā timshīsh fī ṭadan daḥn**, *the anna is not negotiable as Adeni currency now*. (An anna is less than a penny; it was used in the pre-revolution era.) When used with reference to bowels it denotes *diarrhea, constipation*, e.g., **batni timshi ṭabīṭi**, *my bowels are normal*. When the active participle **māshi** is used with **hāl** it indicates that things are going fine, e.g., **kēfak? How are you?** The response is **alhamdu li llāh māshi lhāl**, *thank God things are going fine*. Finally, it can also be used with **kalām**, *speech*, e.g., **kalāmhum māshi** or **yimshi**, *what they say goes*.

VOCABULARY

NOUNS

Singular

qaṭṭāda f.

ḥumma f.

ḥarāra f.

ṭ/dakḥtar m.

bed

fever

fever

doctor

Plural

qaṭṭāṭid, qaṭṭāyid

dakḥtār

ṭubēd m.

ṭiyāda f.

ṭabīb m.

ṣaydaliyya f.

dawa f.

naṣar m.

miqyās alḥarāra m.

naḥad m.

yad f.

ṣhamīz m.

mīz m.

sēl m.

dōkha f.

rukḥma f.

nōba qalbiyya f.

sakta qalbiyya f.

zūkma f.

wagat m.

mumarrīda f.

saratān m.

rukḥsa f.

ṭusbuṭāl m.

mustashfa m.

slave, servant, (masculine personal name)

clinic

doctor

pharmacy

medicine

person

thermometer

pulse

hand

shirt

table

diarrhea

dizziness

indigestion

heart attack

heart attack

cold

pain

nurse

cancer

hospital; excuse

permit

hospital

ṭiyādāt

atibba

ṣaydaliyyāt

adwiya

anfār

maqāyīs

yaddāt

ṣhumzān

amyāz

awgāt

mumarrīdāt

rukḥas

ṭusbuṭālāt

mustashfayāt

PARTS OF THE BODY atḍāṣ alḡism

Singular

laqf m.

dam m.

sin m.

riql f.

raqaba f.

nukhra f.

udn f.

ḥangara f.

riya f.

batn f.

ṭēn f.

lisān f.

mouth

blood

tooth

leg

neck

nose

ear

throat

lung

stomach

eye

tongue

Plural

luqūf

sunūn

rugūl

raqabāt

nukḥar

udūn

ḥanāḡir

riyāt

buṭūn

ṭuyūn

lisānāt

rās m.	head
mashfar m.	lips
subṭ f.	finger or toe
sidr m.	chest
dahr m.	back
qalb m.	heart
miḡda f.	stomach
wagh m.	face
shaṭr coll. m.	hair

VERBS

Perfect	
shafa	heal
rāṭa	wait
has	feel
fak	unbutton
tamaddad	lie down
maṣha	walk
ṭaṭa	give
istatmal	use
qās	measure
māt	die
falat	fall
sharab sagāyir	smoke
ihtāg	need
haṣṣal	find

ADJECTIVES AND PARTICLES

mumaddad m.	lying
marid m.	sick
malih m.	good
ṭabṭiyya f.	normal
ziyāda f.	more, much
baṭṭāla f.	bad

riyūs
maṣḡāfir
subṭān
sudūr
duḡūr
qulūb
miḡdāt
wugūh
shuṭūr

Imperfect

yishfi
yirāṭi
yihus
yifuk
yitmaddad
yimshi
yiṭti
yistatmil
yiqṭs
yimūt
yiflat
yishrab sagāyir
yihtāg
yihaṣṣil

EXPRESSIONS

ēsh fibak? m. What is wrong with you?

ēsh fibik? f. What is wrong with you?

inshalla khēr. I hope it is good. (Usually used when asking about a sick person; it expresses the hope that there is nothing serious.)

allāh yishfik. May God heal you.

lā mā fiṣh ḡāga baṭṭāla. There is nothing bad.

ṭayyār. Ready.

DRILLS

1. ēsh fibak? fibi ḡumma wa wagat fi baṭni. What is wrong with you? I have a fever and pain in my stomach.

Substitute:

- ēsh fib _____ you f.? I have dizziness and pain in my chest.
- ēsh fib _____ him? He has indigestion and pain in his stomach.
- ēsh fib _____ her? She has diarrhea and pain in her head.
- ēsh fib _____ you pl.? We have a fever and pain in our lungs.
- ēsh fib _____ Me? I have dizziness and pain in my heart.
- ēsh fib _____ them? They have a cold and pain in their throats.
- ēsh fib _____ us? We have a cold and pain in our noses.

2. hu rāḡ aṣṣaydaliyya minṣhān yishṭari dawa li lḡāhil ḡaqquh. He went to the pharmacy to buy medicine for his child.

Substitute:

- They went to the pharmacy to buy medicine for their child.
- I went to the office to type a letter for my boss.
- She went to the pharmacy to buy medicine for her daughter.
- My (paternal) aunt went to the market to buy a ball for her child.
- He went home to get his food.
- We went to the market to buy vegetables for our children.

3. **baslîa, dahîn bâ-agîk hâda ddawa.** That's all right. Now I will give you this medicine.

Substitute:

1. That's all right, tomorrow I will give you this medicine.
2. That's all right, today the doctor will give her this medicine.
3. That's all right, next week she will give him this book.
4. That's all right, tomorrow they will give me this bed.
5. That's all right, now you *m.* will give her this table.
6. That's all right, next month the boys will give him this car.
7. That's all right, in the evening you *pl.* will give us the thermometer.

4. **bâ-arûh çind addakhtar bukra, bas fên alçiyâda haqquh?** I will go to the doctor tomorrow, but where is his clinic?

Substitute:

1. I will go to the doctor tomorrow, but where is his office?
2. I will go to the secretary tomorrow, but where is her room?
3. I will go to the teacher *f.* this evening, but where is her school?
4. She will go to the Minister of Health this evening, but where is his office?
5. You *pl.* will go to my friend next week, but where is his restaurant?
6. He will go to Salim the day after tomorrow, but where is his shop?
7. They will go to their paternal aunt soon, but where is their bus?
8. You *f.* will see the director *f.* after a while, but where is your permit?

5. **fên sâlim? hu mariq fi imustashfa.** Where is Salim? He is sick in the hospital.

Substitute:

1. Where is Ahmad? He is lying in bed.
2. Where is my mother? She is cooking in the kitchen.
3. Where are my sisters? They are studying in the room.
4. Where are you *f.*? I am here in the car.
5. Where are you *pl.*? We are in the garden.
6. Where is the teacher *f.*? She is in the school.
7. Where is the driver? He is in the house.

SITUATIONS

1.

- A. Where is your grandfather?
- B. He is sick in the hospital.
- A. What is wrong with him?
- B. He had a heart attack.
- A. How many days has he been in the hospital?
- B. Three days.
- A. Who is his doctor?
- B. Doctor Ghanim.
- A. What did the doctor say?
- B. He is in critical condition. The doctor thinks he will die.
- A. I am sorry.

2.

- A. Why didn't you come to the party?
- B. I was sick.
- A. What was wrong?
- B. I had a cold and a fever.
- A. Did you see the doctor?
- B. Yes, I saw the company doctor.
- A. Is he good?
- B. Yes, he is a very good doctor.
- A. Where is his clinic?
- B. It is next to the Electric Company.
- A. Thank God for your safety.
- B. Thank you.

3.

- Dr. What is wrong?
- A. Oh, doctor, I have a terrible headache and I feel dizzy sometimes.
- Dr. Does your stomach hurt?
- A. No, my stomach does not hurt.
- Dr. Do you have a cold?
- A. No, doctor, I don't have a cold

- Dr. I think there is something wrong with your eyes.
 A. Yes, doctor, sometimes I cannot see things far away.
 Dr. Can you read these words?
 A. No, doctor, I cannot.
 Dr. You have to go to Dr. Muhammad. He is a good eye doctor.
 A. Thank you. I will go to him soon.

LESSON TWENTY THREE

dars talāta wa tishrīn

DIALOGUE

At the restaurant fi lmaṭṭam

- A. Welcome. May I help you? ahlan ḥāga khidma?
 B. A table for one, if you please. mīz la shakhṣ wāḥid lō samaḥt.
- A. All right, sit at that table if you please. ṭayyib tfaḍḍal iglis fi lmīz ḥadāk.
 B. Give me the menu please. aṭṭīna lqāyima ḥaq al-akl lō samaḥt.
- A. Here you are. tfaḍḍal.
 B. Before anything else, is it possible to give me a glass of water because I am thirsty? qabl kul shi mumkin tiḡṭīna qalaṣ may lannani ana ḍamyān?
- A. Sure, are you ready to order now? ṭabṭan, dahīn anta mustaṭīd minshān tiṭlub al-akl?
 B. Yes, I want a dish of zurbyan and some hot pepper. aywa, aṣṭī ṣaḥn zurbyān wa qalīl shītni.
- A. I am sorry. We don't have zurbyan today, but we have rice with stew. ana āsif mā tīndanāsh zurbyān alyōm. lākin tīndana ruz maṭ aṣṣānūna.
 B. Fine. Bring me a plate of rice and stew and some hot peppers (hot sauce). ṭayyib qīb lana ṣaḥn ruz wa ṣānūna wa qalīl shītni.
- A. Anything else? ay shi tāni?
 B. What is the soup of the day? ēsh almarāq ḥaq alyōm?
- A. The soup of the day is chicken soup. tīndana lyōm marāq diḡāq.
 B. Do you have goat soup? tīndakum marāq laḥm ḡhanami?

- A. We have lamb soup and beef soup. We also have vegetable soup, but today's special is chicken soup.
- B. What I want now is chicken soup.

- A. Don't you want anything else?
- B. I want some dessert. What kinds of dessert do you have?

- A. We have labaniyya, laddu, and we have haris.
- B. Bring me laddu with a cup of black coffee.

- A. I hope you like the food.
- B. Frankly, your food is very delicious. Bring me the bill please.

- A. This is your bill. It is eight shillings.
- B. Take these 10 shillings and keep the change for your service.

- A. Thank you, goodbye.
- B. Goodbye.

fi ʔindana maraq lahm kibāsh wa maraq lahm baqari, w fi ʔindana kamān maraq khudār, bas almaraq haq lyōm hu maraq digāg.
bas khalās ashti maraq digāg.

mā tishṭish shi tāni?
ashti hullāya, ʕsh min ḥalawiyyāt ʔindakum?

fi ʔindana labaniyya, fi ʔindana laddu wa fi ʔindana haris.
gīb lana laddu maṭ kōb qahwa mur.

inshālla ʔagabak al-ʕakl.

ṣarāḥa, al-ʕakl haqqakum malṭh, gīb lana lbēl min faḍlak.

hādī lfrātura haqqak. alḥisāb tamānya shilin.

shul hādī ʔashara shilin w khalī lbaqi mishqāya lak.

shukran maṭa ʕsalāma.
maṭa ʕsalāma.

MODEL SENTENCES

1. I want to order lunch.
2. We have fresh fish today.
3. I gave the waiter two shillings for his service (tip).
4. I like to eat fava beans for breakfast.
5. Our cook cooks very good food.
6. Let us go to the Red Sea Restaurant. We are hungry, oh man.
7. He wants to borrow some money.
8. The service at this restaurant is great.

ashti aṭlub ghada.
fi ʔindana ʕēd ʔari lyōm.
aṭʔēt ashshāqī shillingen mishqāya luh.
aḥīb atqarraṭ fūl.
aṭṭabbākh haqqana yitbūkh aki malṭh giddan.
khalīna nrūh maṭam albaḥr al-ʕahmar. naḥna gētānṭin yā shēkh.
hu yishī yitsallaf qalṭī fulūs.
alkhidma fi hāda almaṭam muntāza.

9. We waited 30 minutes for the waiter to bring the food.
10. I want a cup of tea with two spoons of sugar and some milk.
11. The tea is very hot. I cannot drink it now.
12. Yemeni food is very hot and spicy.
13. Let us fix a waterpipe and sit and chew qat.

rāṭēna nuṣ sāṭa li shshāqī minshān yigīb lana l-ʕakl.
ashti kōb shāhi maṭ maṭaqṭen sukkar wa qalṭī laban.
ashshāhi ḥāmi marra mā aqdarsh ashṛabu dahīn.
al-ʕakl alyamani mubasbas katīr.
khalīna niṭammir almadāṭa w niglis nikḥazzin qāt.

NOTES

Note: It is not socially acceptable in Yemen for women to go and eat out in restaurants. A similar situation exists in most Muslim Arab countries.

1. qāyima: The word qāyima means *menu*, e.g., aṭṭini alqāyima haq al-ʕakl. *give me the menu*. In this sense it parallels MSA qā-imat aṭṭarām. It may also mean *bill, invoice, statement of account*, e.g., ishtari kul mā tishṭi wa gīb li qāyima bi ḥisāb, *buy everything you want and bring me a statement of account*.
2. maraq: The word maraq is the common and general term for *soup*. In Adeni Arabic shurba is used to denote a kind of porridge made of wheat.
3. ṭabʕan: The word ṭabʕan vouches for the certainty of a statement. It may be rendered *certainly, sure, of course*, e.g., mumkin tiṭṭini kōb shāhi? *ṭabʕan, Is it possible for you to give me a cup of tea? Certainly*.
4. shīni: The word shīni is used to designate a very hot sauce made of hot peppers, tomatoes, garlic, oil and lemon juice blended together. Yemeni people like hot, spicy food. Most of their native dishes are Indian dishes because the Indians are the largest ethnic group next to the Arabs, and they have influenced Arabic cuisine.
5. alḥalawiyyāt: *desserts, sweets*. Laddu is a very sweet dessert made from chick pea flour and milk molded by hand into little balls and fried and soaked in very hot syrup. Haris is made of regular cream of wheat, butter, yogurt, yeast and sugar mixed together and baked. It is cut into small squares, and an almond is placed on every square, and it is then glazed with syrup. Labaniyya is similar to custard.
6. kōb qahwa mur: The adjective mur means *bitter*. This phrase means literally, *a cup of bitter coffee*, but what is intended here is *a cup of black coffee, coffee without sugar*. Note that cream is not added to Arabic-style coffee.

7. **ḍamyān**: The adjective **ḍamyān**, *thirsty*, parallels Modern Standard Arabic **ḍamīn** which is related to the verb **ḍami'a** and the abstract noun **ḍama'a**. Also the word **ghabbān** means *thirsty*, with **ghib** being used for *thirst*, e.g., **alhusēn māt ghabbān/ḍamyān**, *Alhusayn (a Muslim saint) died of thirst*.

8. **qalaṣ, kōb**: These are English loan words, *glass* and *cup* respectively.

9. **galas**: The verb **galas**, *sit*, is used when the sitting action is taking place on any kind of furniture, e.g., **galast ʔala lkursi**, *I sat on the chair*. The verb **raqad** is used when reference is made to lying down, e.g., **fi ayyām alhama kul annās yirqudu barra**, *on hot days all the people lie down outside*.

10. **mustaʔid**: The participle **mustaʔid** means *ready*, and it is followed by a verb in the impf, to which a pronominal suffix is added, e.g., **hu mustaʔid yishūfak daḥīn**, *he is ready to see you now*. The word **ṭayyār** is also used for *ready*.

11. **niṭammir almadāʔa**: we *made a waterpipe*. The verb **ṭammar** is used when preparing a waterpipe. It is customary to smoke a waterpipe while simultaneously chewing qat.

VOCABULARY

NOUNS

Singular

maṭʔam m.
shakhs m.
qāyima f.
qalaṣ m.
shitni coll.m.
ṣānūna coll.f.
maraq coll.m.
lahm coll.m.
hullāya coll.f.
mishqāya f.

ṭabbākh m.
madāʔa f.
qāt

restaurant
person
list; bill
glass
hot sauce
hot vegetable stew with meat or fish
soup
meat
dessert
service (it is customary to tip for good service)
cook
waterpipe
local narcotic

Plural

maṭʔim
aṣḥkhāṣ
qāyimāt, qawā'im
qalaṣāt

mashāqi

ṭabbākhīn
madāyīʔ
qīlān

VERBS

Perfect

ṭalab
ʔaʔa
ṭqarraʔ
ṭabakh
gāt
a/istatʔad
a/ṭsallaf
khalla
ṭammar
khazzan

order
give
eat breakfast
cook
be hungry
get ready
borrow
let
build, make
chew qat

Imperfect

yīṭlub
yīʔti
yitqarraʔ
yīṭbakh
yigūt
yistaʔid
yitsallaf
yikhalli
yīṭammir
yikhazzin

ADJECTIVES AND PARTICIPLES

Singular

mubasbas m.
gētān m.
ḍamyān m.
shāqi m.
mustaʔid m.
ghabbān m.
ṭari m.

hot, spicy
hungry
thirsty
waiter
ready
thirsty
fresh

Plural

mubasbasīn
gētānīn
ḍamyānīn
shāqīn
mustaʔiddīn
ghabbānīn

EXPRESSIONS

hāga khidma? *May I help you?* This is used when addressing men or women. If the response is negative one says **lā, shukran mā fīsh hāga**, *no thank you, I don't need anything*.

qabl kul shi. *before everything.* This expression is used when there is something to be done before doing something else, or priority is given to one thing over another, e.g., **aṣḥḥḥ ṭiṣaffi ṣṣuhūn qabl kul shi.** *I want to wash the dishes before everything else.*

āsiṭ *sorry*

muta'assif *sorry*

DRILLS

1. qabl kul shi mumkin tiqlini qalaş may? Before anything else, is it possible to give me a glass of water?

Substitute:

1. Before anything else, is it possible to give him a glass of juice?
2. Before anything else, is it possible to give her a glass of tea?
3. Before anything else, is it possible to give them the food?
4. Before anything else, is it possible to type this letter?
5. Before anything else, is it possible to eat the zurbyan?
6. Before anything else, is it possible to make him a waterpipe?
7. Before anything else, is it possible to translate this letter?
8. Before anything else, is it possible to take them to the restaurant?

2. khallina nrüh maşam albaħr al-aħmar, naħna gəṭānīn. Let us go to the Red Sea Restaurant. We are hungry.

Substitute:

1. Let us go to work. We are late.
2. Let me f. go to the Red Sea Restaurant. I am hungry.
3. Let him drink a glass of water. He is thirsty.
4. Let them go home. They are tired.
5. Let her eat her food. She is hungry.
6. Let me m. eat my breakfast. I am hungry.
7. Let the child take his medicine. He is sick.
8. Let us order our dinner. We are hungry.

3. fi ʿindana şəd ʿari lyōm. We have fresh fish today.

Substitute:

1. We have fresh vegetables today.
2. We have chicken soup today.
3. He has lamb soup today.
4. You f. have beef soup today.
5. You m. have onion soup today.
6. You pl. have fresh qat today.
7. I m. have rice and stew today.
8. She has a lot of work today.
9. They are having a big party today.

4. daħīn ana mustaʿid minshān aṭlub al-aḳl. Now I am ready to order the food.

Substitute:

1. Now I f. am ready to order lunch.
2. Now he is ready to order coffee.
3. Now you f. are ready to cook the food.
4. Now you m. are ready to eat zurbyan.
5. Now you pl. are ready to drink tea.
6. Now they are ready to eat breakfast.
7. Now we are ready to order onion soup.

5. şarāħa, al-aḳl haqqakum malīħ. Frankly, your food is good.

Substitute:

1. Frankly, her food is good.
2. Frankly, his cooking is good.
3. Frankly, your m. idea is bad.
4. Frankly, our house is small.
5. Frankly, our car is new.
6. Frankly, my office is big.
7. Frankly, their house is nice.
8. Frankly, your f. dress is pretty.
9. Frankly, your pl. work is wrong.

SITUATIONS

1.

- A. I like to go to Indian restaurants.
- B. I know the best Indian restaurant in Aden.
- A. Let us go and eat dinner there.
- B. No, not tonight. I am busy.
- A. Busy doing what?
- B. I am having a big party for my son.
- A. Let us go some other time.
- B. How about next Wednesday?
- A. Perfect. I will see you later.
- B. In God's safety.

2.

- A. Where is your wife?
 B. She is at home.
 A. Why didn't she come with you?
 B. I think you don't know that Yemeni women don't eat in restaurants.
 A. I didn't know that, but why don't you let them eat in restaurants?
 B. Because that is a shame.
 A. That is not true in the United States.
 B. But this is a shameful act according to the Muslim religion.
 A. Now I understand.

3.

- A. This is a famous restaurant.
 B. I like the service.
 A. I think that the service is great and the food is good.
 A. I like to eat seafood here. It is always fresh.
 B. I like the rice and the stew.
 A. Most Adeni food is hot.
 B. I like hot food. My wife buys hot peppers a lot.
 A. We will have to go to Ghadir once because there are many good restaurants there.
 B. Once I went there and ate in a restaurant near the sea.
 A. Did you like the food?
 B. It was very good.

LESSON TWENTY FOUR

dars arba'a wa tishrīn

DRILLS

REVIEW OF THE LAST FIVE LESSONS

1. la mā aḥsubsh innuh bātīmtur alyōm. No, I don't think it will rain today.

Substitute:

- No, I don't think he will come today.
- No, she doesn't think she will go today.
- No, he doesn't think he will work tomorrow.
- No, I don't think he will bring the parcel today.
- No, they don't think they will live there next year.
- No, we don't think we will eat breakfast today.
- No, he doesn't think he will send her perfume next week.
- No, we don't think she will come back next week.
- No, they don't think he will die soon.
- No, she doesn't think he will see her now.

2. ana rāyih la maktab albarīd. I am going to the post office.

Substitute:

- I *f.* am going to the post office.
- He is going to the doctor's office.
- She is going to that strange building.
- We are going to the pharmacy.
- They are going to the restaurant.
- You *m.* are going to the desert.
- You *f.* are going to the hospital.
- You *pl.* are going down to the valley.
- We are going to a big city.
- I *m.* am going to the beach.

3. *lāzim tiktub la mudīr albarīd alʿām.* You should write to the postmaster general.

Substitute:

1. You *m.* should see the postmaster general.
2. You *f.* should translate for the director of the Electric Company.
3. You *pl.* should talk to the general director.
4. I should visit the school principal.
5. I *f.* should complain to the manager of the restaurant.
6. We should take this parcel to the post office.
7. He should help the postmaster general.
8. She should cook for the postmaster general.
9. They should get in touch with the postmaster general.
10. Salih should send a letter to the postmaster general.

4. *qabl kul shi mumkin tiḡṭni qalaṣ may?* Before anything else, is it possible to give me a glass of water?

Substitute:

1. Before anything else, is it possible to take Mr. Green to the office?
2. Before anything else, is it possible to let us see the director?
3. Before anything else, is it possible to give us five glasses of water?
4. Before anything else, is it possible to send these letters by regular mail?
5. Before anything else, is it possible to write their address?
6. Before anything else, is it possible for them to come to my office?
7. Before anything else, is it possible for me to live in that building?
8. Before anything else, is it possible for her to type this letter for me?
9. Before anything else, is it possible for you to feel his pulse?
10. Before anything else, is it possible for them to give me medicine?

5. Translate and put the following sentences into the future tense:

1. *hu rāh ila lḡabal.*
2. *hi tirsil risāla li ummih.*
3. *mata yiriddilli khabar.*
4. *hum yiḡṭuḥa qalaṣ taṣīr.*
5. *antu rāyḡṭn ila maktab albarīd.*
6. *alḡiyāl yimshu ṭul aṭṭariḡ.*
7. *tiḡshbu innu fi nās yiskunu fibih?*
8. *addakḡṭar yiḡṭṭh dawa.*
9. *hādī risāla razīna tikallifak khamṣa ṣhilin ṭawābiḡ.*
10. *iftaḡu albdārsal quddām sāḡi lbarīd.*

6. Translate and respond to the following questions:

1. Was the box sealed before you *f.* opened it?
2. Would you like to send this letter by air mail?
3. What did the doctor find when she was in the hospital?
4. Is it possible to show her how to get to the doctor's clinic?
5. Are you *pl.* tired or can you *pl.* walk down to the valley?
6. Does it snow in your country?
7. Can you name the seasons of the year?
8. It is going to rain? Did you bring your umbrella?
9. What would you like to order?
10. Where do they want to live?

SAY IT IN ADENI ARABIC

1. Last year I received a box of perfume from India, but I forgot that I had ordered it. After a month the mailman came to my house and gave me a box. I didn't know what was in the box. In the evening I opened the box, and I found that it had only five bottles. There was a letter in the box also. I read the letter and I understood that there should be ten bottles instead of five. On the next day, I went to the post office early in the morning. I talked to the postmaster general. He said, "I cannot do anything for you because your box was not sent by registered mail."

2. Mr. Ahmad and Mr. Green got in the car. They were going to the East Coast. Mr. Ahmad was driving very fast. Mr. Green told him to drive slowly because he wanted to look at the beautiful scenery. There was a strange building on top of the mountain. Mr. Green liked that building very much. He wished that he could live in it. They walked down to the river and to the valley. Mr. Green never swam in a river in his life and he wanted to swim across the river, but Mr. Ahmad did not let him because the river was very deep. They walked for three hours until they got to the car. It was dark and Mr. Green was very tired and hungry.

3. I am from Russia. I came to Aden in the year 1969. When I arrived in Aden, I saw that the weather here is different than what it is in Russia. It is very hot and humid. It stays warm all year long. Most people in Aden have never seen snow in their life. It never rains in the summer season. It is always hot and humid. It rains during the seasons of winter and spring.

The people like to sit outside because of the heat. During the summer the temperature goes up to 50 degrees. In my country it is very cold. It snows all winter long and it hails a lot. When the northern wind blows, it makes it very cold. We have to wear coats and hats most of the year. I like the weather in Yemen, but I miss the snow.

4. My friend and I were going for a ride to Gold More. We went to the beach there and we were very happy. We swam from 9:00 until 11:30. I asked my friend if he knew a good restaurant because I was very hungry and thirsty. Let us go to the Red Sea Restaurant. Their food is excellent and the service is excellent too. We both went and we had a table for two. When the waiter came, I said to him that I needed a glass of water before anything else. Then I ordered seafood and rice and my friend ordered chicken soup and rice and stew. Finally we had coffee and custard. It was dark when we came back to Aden.

5. We had guests from Kuwait. They wanted to stay all the Ramadan vacation. My mother cooked a lot. We invited all our relatives, and we had a big party. I ate a lot. The second day I was sick, lying on my bed. I had a fever and pain in my stomach. When my father came, he took me to the hospital. The doctor came and examined me. He checked my temperature and my pulse. He also checked my stomach and my heart. The doctor said that there was nothing wrong. It was a case of indigestion from overeating. The doctor gave me some medicine and he said he wanted to see me in a week in his clinic. When I got well, I said I would never eat too much for the rest of my life.

GRAMMATICAL APPLICATIONS

Conjugate the following verbs in both the perfect and imperfect tenses:

VERB	PERSONAL PRONOUN	PERFECT	IMPERFECT
a/ittaṣal			
targam			
sāṭad			
katab			
ṭalab			
ṭabar			
shafa			
ṭaja			

CHANGE THE FOLLOWING SENTENCES INTO THE FUTURE TENSE:

Future Tense

Given Sentences

- hu sākin fi hadīk albināya.
- ani amshi min ashshughl haqqi ila lbēt.
- waṣaṭ ila lmaṭār assāṭa khamṣa wa nuṣ.
- agālīh bārsal min gābūti.
- ēsh, a/ittaṣalu bāk ams?
- a/istafsarna ṭan almawḍūṭ.
- yinzil talg fi lyaman?
- akhadt igāzat ṭīd ramadān al-usbūṭ almādi.
- aḥmad tasallaf fulūs qallī.
- ṭammarna lmadāṭa w galasna nikhazzin qāt.

GIVE THE PLURAL OF THE FOLLOWING NOUNS:

Plural

Singular
 gabal
 daraga
 naqm
 rīh
 maḍalla
 qalaṣ
 ṭabbākh
 mustaṭīd
 ṭāṣima
 ṭarīq

WRITE A SHORT PARAGRAPH USING THE FOLLOWING WORDS:

gamīl, gharība, sāga, hama, tighaddir, mabsūt, mawqit,
sāhil, mat'am, waṣal, sa'al, tānya

LESSON TWENTY FIVE

dars khamsa wa ʿishrīn

DIALOGUE

At a Boutique fi dukkān attiyāb/al-ʿalbisa

- A. Welcome! Come in. This place is ahlan, tfaḍḍal almahal maḥallak.
your place.
- B. My brother, I want a suit my size. yākhi ashti badla ʿala qiyāsi.
- A. At your service! What do you think ḥādir, ʿsh ra-ʿyak bi ḥādi lbadla?
of this suit?
- B. No, I want that suit, the brown one lā, ashti lbadla ḥadīk, albunniyya allī
over there. hināk.
- A. What is your size? kam miqyāsak?
- B. I swear I don't know my size. wallāh mā aʿrifsh qiyāsi.
- A. Try on this nice suit. We just garrib ḥādi lbadla lmalṭha, ʿādih
got it (lit., just came to us) from alyōm agat lana min faransa.
- B. This is a nice suit. I like it. It is ḥādi badla malṭha ʿagabatna, w
exactly my size. kamān ʿala qiyāsi bi ḍḍabi.
- A. I will give you a shirt to match the bā-ahablak shamīz yiplaʿ maʿ
suit. albadla.
- B. How much is the price of the suit kam siḡir albadla wa shshamīz?
and the shirt?
- A. The suit is 150 shillings and the albadla bi miyya w khamstīn shilin, wa
shirt is 35 shillings, and together shshamīz bi khamsa wa talātīn shilin.
they will be 185 shillings. wa kulluh maʿ baḍḍ baykūn miyya wa
khamsa wa tamanīn shilin.
- B. That is very expensive. Is it possible ḥāda ghālī gidḍan, mumkin tinazzil
for you to reduce the price a little? qalīl?
- A. I swear, for your sake I will take wallāh minshānak bā-anaqqiṣlak
off ten shillings. ʿashara.

- B. Oh, man, ten! We are your customers. **ēsh, tashara yā riggāl, nahna tūmala tīndak.**
- A. All right, the last word, the suit for 130 and the shirt for 30, all in all 160 shillings. **ṭayyib ākhir kalām, albadla bi miyya w talātīn wa shshamiz bi talātīn wa kulluh bi kulluh miyya w sittīn shilīn.**
- B. Thank you. Give me a necktie for the suit. **shukran, habli karafatta/niktāy minshān albadla.**
- A. We have a large collection. Choose what you like from them. **fi tīndana magmū'a kabīra, akhtar allī yitgibak minhum.**
- B. I will take this brown one to go with the suit. How much is it? **bā'ashul albunniyya hādī minshān tiṭlā ma' albadla, bi kam hi?**
- A. Only 15 shillings. This is just for you. **bi khamstar shār shilīn bas, hāda minshānak.**
- B. All right. I will take it too. **ṭayyib bā'ashullih kamān.**
- A. Anything else? **ay shi tāni?**
- B. I want shoes, if you have any. **ashti gazma ida tīndakum gizam.**
- A. We have nice Italian shoes. **fi tīndana gazmāt iṭālīyya malṭha.**
- B. Give me a pair, size 39. **aṭīna wāhida maqās tīs'a w talātīn.**
- A. Try these. **garrib hādī.**
- B. Just right. Come on, how much is that now? **tamām giddan, hayya, dahīn bi kam hādī?**
- A. This, sir, is for you, and the final word is 90 shillings. **hādī yā sīdī minshānak wa ākhir kalām bi tīs'īn shilīn.**
- B. No thank you, goodbye. **lā shukran ma'a ssalāma.**
- A. No, brother, come back. What's the matter. **lā yākhī taṭāl, ēsh fibak?**
- B. All right, I want the final word. **ṭayyib ashti ākhir kalām.**
- A. The last word, and no bargaining, for 75 shillings. Just because you are a regular customer. **ākhir kalām wa bidūn mubāya'a bi kham wa sab'īn shilīn lannak tamlī/zaḅūn dāyim.**
- B. All right, I will take it. **ṭayyib bā'ashullih.**

MODEL SENTENCES

- These pants are very tight. **hāda ssīrwāl ḍayyīq marra.**
- This jacket is large and the sleeves are long. **hāda lkōt kabīr wa l-akmām ṭawīla.**
- I need a leather belt and a blue shirt. **ashti hizām gild wa shshamiz azraq.**
- She wants a woolen dress and a cotton skirt. **hi tiṭhti tōb ṣūf wa gōgara quṭniyya.**
- My mother bought an aba, a robe and a black veil. **ummi ashtarāt shēdar wa dir' wa khunna sōda.**
- I m. like my skirt to be wide at the bottom. **ahīb alfūṭa haqqī tikūn ʿarīḍa/wāsi'a min taht.**
- The tailor will take your measurements. **alkhayyāt bāyākhud almiqyās haqqak.**
- I bought three yards of material for a dress. **ashtarēt talāta wār baz minshān tōb.**
- Most women in Yemen wear a veil. **muṭṭam alharīm yilbasu khunna fi lyaman.**
- I am sorry we don't have shoes, but you will find what you want in the shop near us. **mut'assif, mā fīsh tīndana gazmāt, lākin bāṭhaṣṣīl maṭlūbak fi ddukkān allī gambana.**
- I am not overcharging you. Why don't you ask about the price in the market. **ana mā azayyidsh ʿalēki, lēsh mā tshūfi/tshāwiri assīr fi ssūq.**
- I like the printed silk material. Cut me three yards. **ʿagabni baz alharīr almushaggar, iṭaṭ li khamsa wār.**

NOTES

1. **almahāl mahallak**: Compliments are very often used in Arabic dialects, and Adeni Arabic is not an exception to this. The compliment **almahāl mahallak**, the store is your store, is used to make the shopper feel relaxed and to make him feel that he is not going to be cheated. Also, **albēt bētak**, the house is your house, is used to make a visitor feel at home and to eliminate the need for formalities.

2. **maqās, miqyās**: size. It is very common in Aden for people not to know their sizes because most people have their clothes custom-made, and as for imported clothing, every country has its own system of sizes.

3. **ḍabt**: The word **ḍabt** when preceded by the preposition **bi-** means exactly; when it is used independently it means keeping. e.g., **ḍabt alqānūn**, keeping the law.

4. **garrab:** The imperative form **garrib** means *try on*, e.g., **garribi hāda ttōb assāda**, *try on this plain dress*. This verb may also mean *try*, e.g., **garrabt al-akl hāq aqqin?** *Did you try Chinese food?* It may also mean *tempt*, e.g., **garrabu shshētan**, *the devil tempted him*.

5. **yiṭlaṭ**, per. **ṭalaṭ:** The verb **ṭalaṭ** means *go up*, e.g., **hu ṭalaṭ fōq**, *he went upstairs*. It may also mean *rise*, **ṭiṭlaṭ ashshams assāṭa sabṭ aqqubh**, *the sun rises at seven in the morning*. Finally, it is used with the preposition **maṭ** to mean *match*, e.g., **aṭṭina shamiz yiṭlaṭ maṭ hādī lbadla**, *give me a shirt to match this suit*.

6. **wa kulluh bi kulluh:** This phrase is used exactly as its English equivalent, *all in all*.

7. **magmūṭa:** The pass. part. **magmūṭa** of the verb **gamaṭ** refers to a *collection of things*, e.g., **ṭindana magmūṭat badiāt iṭāliyya**, *we have a collection of Italian suits*. It is also used to designate a group of people, e.g., **magmūṭa kabira ḥaḍarat al-ṭigimāt**, *a big group attended the meeting*; **magmūṭa min alqāda lṭarab**, *a group of Arab leaders*.

8. **hayya** (colloquial **yalla**): This is a particle used to urge or invite someone to action. It may be rendered *come on!*, *let's...*

9. **mubāyaṭa:** The word **mubāyaṭa** the act of bargaining, is an abstract noun from the verb **bāyaṭ**, *bargain*. **sharwa rakhīṣ** means *a good bargain*.

VOCABULARY

NOUNS

Singular

maḥal *m.*

badla *f.*

miqyās *m.*

siṭir *m.*

ṣūf *m.*

zabūn *m.*

kalām *m.*

ṭamīl *m.*

magmūṭa *f.*

gazma *f.*

mubāyaṭa *f.*

kōt *m.*

shop; place

suit

size, measurements

price

wool

customer

words, speech

customer; agent

group, collection

shoes

bargaining

coat

Plural

maḥallāt

badiāt

maqāyīs

aṣṭār

aṣwāf

zabāyīn

ṭumala

magmūṭāt

gizām, gazmāt

mubāyaṭāt

kōtāt, akwāt

khayyāt *m.*

wār *m.*

kum *m.*

baz *m.*

gild *m.*

sharwa rakhīṣ

tailor

yard

sleeve

fabric

leather

good bargain

khayyātīn

wārāt

akmām

buzūz

guld

ARTICLES OF MEN'S CLOTHING

Singular

fūṭa *f.*

shamiz *m.*

siṭwāl *m.*

burnēṭa *f.*

zungubār *m.*

kūfiyya *f.*

hizām *m.*

mishadda *f.*

gambiyya *f.*

a long wraparound skirt (sarong)

shirt worn with the futa

pants

hat (western style)

headress (Indian style)

headress (Arab style)

belt

turban

dagger

Plural

fuwāt

shumzān

sarāwīl

barānīṣ

kawāfi

hizāmāt

maṣhaddāt

ganābi

ARTICLES OF WOMEN'S CLOTHING

Singular

dirṭ *m.*

gōgara *f.*

khunna *f.*

maṣar *m.*

shēdar *m.*

tōb *m.*

maqrama *f.*

dress

skirt (for women only)

veil (usually black, made of see-through material)

scarf (used when unveiled)

a women's heavy black aba which women wear to cover themselves from head to toe

dress

scarf usually worn as a veil

Plural

durūt

gōgarāt

khunan

amṣār

shawādir

atwāb

maqārim

VERBS

Perfect

garrab

ṭalaṭ maṭ

naqqāṣ

nazzal

try

match

reduce

reduce

Imperfect

yigarrīb

yiṭlaṭ maṭ

yinaqqiṣ

yinazzil

bāyāt	bargain	yibāyit
labas	wear	yilbas
zayyad	overcharge	yizayyid
qatāt	cut	yiqīāt

PARTICIPLES AND ADJECTIVES

mushaggar	printed (of a fabric)
maflūb	requested, ordered
ʿarīq	wide
nafas	big
wāsiʿ	big; wide

EXPRESSIONS

almaḥal maḥallak.	This place is your <i>m.</i> place.
almḥal maḥallik.	This place is your <i>f.</i> place.
bi dḡabī	exactly
yījalāt maṭ	matches
minshānak	for your <i>m.</i> sake
minshānik	for your <i>f.</i> sake
yā rigḡāl naḥna zabāyīn ʿindak	we are your customers (used when bargaining)
kulluh bi kulluh	all in all
ākhir kalām	last word, last price, (used when bargaining)
bi dūn mubāyāʿa	without bargaining

DRILLS

1. aḥlan tfaḡḡal almaḥal maḥallak. Welcome, come in. This place is your place.

Substitute:

1. Welcome, come in *f.* The house is your house.
2. Welcome, come in *m.* The car is your car.
3. Welcome, come in *pl.* The shop is your shop.
4. Welcome, read it *m.* The newspaper is your newspaper.
5. Welcome, use it *m.* The office is your office.
6. Welcome, cook it *f.* The kitchen is your kitchen.
7. Welcome, eat it *pl.* The food is your food.

2. ḥāda ssirwāl ḡiyyiq marra. These pants are very tight.

Substitute:

1. This dress is very long.
 2. This (man's) skirt is very wide.
 3. His suit is very large.
 4. These sleeves are very long.
 5. This (woman's) skirt is very tight.
 6. This belt is very expensive.
 7. Our shoes are very cheap.
 8. His shirt is very small.
 9. Their dresses are very expensive.
3. ana mā azayyidsh ʿaleki, lesh mā tshūfi ssīʿir fi ssūq. I am not overcharging you. Why don't you ask about the price in the shop?

Substitute:

1. We don't overcharge *m.* you. Why don't you ask about the price at another place?
2. I *f.* don't overcharge you *pl.* Why don't you ask about the price in the shop?
3. He doesn't overcharge them. Why don't they ask about the price in the shop next to them?
4. You don't overcharge her. Why doesn't she ask about the price in her school?
5. They don't overcharge us. Why don't we ask about the price in the shop?
6. You *pl.* don't overcharge him. Why doesn't he ask about the price at another place?
7. I *f.* don't overcharge you *pl.* Why don't you ask about the price in your company?
8. She doesn't overcharge him. Why doesn't he ask about the price in our office?

4. **Akhir kalām wa bidūn mubāyāga hāda bi khams wa sabʿin shilin.**

The last word, and without bargaining, is 75 shillings.

Substitute:

1. The final price, and without bargaining, is 81 shillings.
2. The last word, and without reduction, is 110 shillings.
3. The final price, and without an increase, is two shillings.
4. The last word, and without bargaining, is three shillings.
5. The last word, and without question, is 100 shillings.
6. The final price, and without (any further) talk, is 90 shillings.

SITUATIONS

1.

- A. I want to go to the market. Would you like to go with me?
 B. When are you going?
 A. In the evening.
 B. No, I cannot go with you. I have guests for dinner.
 A. Why don't we go in the morning?
 B. No, I cannot go. I am busy.
 A. I have wanted to take you with me.
 B. That's all right, next time.

2.

- A. Welcome, come in. The place is your place.
 B. I want some fabric for a dress.
 A. Are you a tailor?
 B. Yes, I am a tailor. But it is for my wife.
 A. What color do you want?
 B. I want blue print material.
 A. What kind of material?
 B. Silk.
 A. Do you like this?
 B. This is very nice. Give me three yards.
 A. This piece is three yards and eight inches. Is it all right?
 B. That's all right.

3.

- A. I want a suit my size.
 B. We have two kinds, Italian and French.
 A. Let me see both.
 B. At your service. Try on this suit.
 A. This is nice. I like it. How much is it?
 B. This just for you is 135 shillings.
 A. This is an expensive suit. Why don't you reduce it a little?
 B. Sir, there is no bargaining in this place.
 A. But I am a regular customer here.
 B. I am sorry. This is the final price.
 A. All right, I will take it.

LESSON TWENTY SIX

dars sitta wa tishrin

DIALOGUE

- A Hello, what is your name?
B Hello, my name is Ahmed.

ahlan, ʕsh ismak?
ahlan, ismi ahmad.

- A And my name is Umar.
B Pleased to meet you.

w ana ismi ʕumar.
furʕa saʕida.

- A Are you a new student here?
B Yes, I will start school here tomorrow.

ʕsh, anta ʕalib gadid ʕindana?
aywa, baʕbdaʕ addirasa ʕindakum
bukra.

- A In which class are you going to start?
B In the twelfth grade.

w ʕsh min ʕaf baʕibdaʕ fi buh?
fi ʕʕaf attāni tānawi.

- A What!! I am in the twelfth grade too.
B I hope we will be in the same class.

ā!! ana fi ʕʕaf attāni tānawi kamān.
inshālla bānkūn fi ʕaf wāhid.

- A In which class did they tell you, because I am in twelfth grade, section four.
B They have not told me yet.

ʕsh min ʕaf qālūlak. liʕannuh ana fi
tāni tānawi arbaʕa.
ʕādu mā qālūlīsh.

- A Do you play ball (soccer)?
B Yes, I play soccer well.

anta tilʕab kubba?
aywa, alʕab kubba malīh.

- A We have a soccer team at the school.
B I play well, and I still play with the Meena Team [for boys] under twenty years of age.

fi ʕindana farīq kubba fi lmadrasa.
aywa, alʕab malīh w ʕādana alʕab
maʕ farīq almina taht tishrin sana.

- A. How old are you? kam tumrak ʿasallāh?
- B. I am 19 years old. tumri tisaʿtaʿshar sana.
- A. I am 19 too. When is your birthday? ana kamān tumri tisaʿtaʿshar, mata ʿid millādak?
- B. I was born on September 25. ana wulidi fi sabtambar khams w tishrin.
- A. Then your birthday is three days from today. Are you going to have a party? idan ʿid millādak baʿd talāt ayyām, ʿesh, bātsawwi hafila?
- B. Yes, I will have a party and you are invited. See that you come. aywa, bāʿasawwi hafila w anta maʿzūm, ʿobih tinsa mā tigʿish.
- A. Yes, I will come. I hope you will be well every year. I wish you a hundred more. lā, bāʿāgi, kul ʿām w anta bi khēr, tuqbāl miyyat sana.
- B. Thank you. Hope to see you on Wednesday. shukran, inshālla bānshūfak yōm arrubūʿ.

MODEL SENTENCES

- Only the people who are well-to-do have birthday parties for their children. annās al-ʿaghniya/almurayyishīn bas yisawwu hafilat ʿid millād li lguhhāl haqqahum.
- I went to Khuala Elementary School in Tawwahi. ana ruḥi ila madrasat khōla libtidāʿiyya fi ttawwāhi.
- Most people in the rural areas don't have birth certificates. muʿdam annās fi rrif mā ʿindahumsh makhāliq.
- When I failed the final examination of the Ministry of Education, I was sent to a vocational school to learn a trade. lamma saʿaqt fi limtiḥān alwizāri, arsalūna ila madrasa ʿināʿiyya ʿalashān atʿallam ḥirfa/mihna.
- I was born in the city of Aden in '55. wulidi fi madinat ʿadan sanat khamsa w khamsīn.
- We don't have to pay for our schooling because education is free. mush lāzim nidʿa li lmadrasa haqqana lannuh ttaʿlīm maggāni.
- Birthday parties are just for little children. hafilat ʿid almillād hi li lguhhāl bas.
- My favorite subjects are Arabic literature and history. afḍal almawāḍiʿ haqqi hi al-ʿadab alʿarabi wa ttārikh.

- I want to buy her a gift for her birthday. aṣhti aṣhtarilīh hadiyya minshān ʿid millādih.
- He passed the final examination of the Ministry of Education because he cheated. hu aḡtāz/nagah bi limtiḥān alwizāri nihāʿi lannu ghash.
- I wish that we would be in the same class. yā rēt bānkūn fi nafs aṣṣaf.
- Don't leave school before you finish your studies. It is better to wait until next year to get your diploma. mā tikhrughsh min almadrasa qabl ma tikammil dirāsata, li-annuh aḥsan lak tiṣbur la ssana lwāgya wa tākhud aṣṣhahāda.
- You should help him before he takes the annual examination and fails, and they expel him from the school. lāzim tisāʿiduh qabl ma yākhud limtiḥān assanawi wa yitgāz wa yitrudunnuh min almadrasa.

NOTES

1. furṣa saʿīda: The expression furṣa saʿīda lit., means *happy occasion*, but what it really implies is that *I have a good chance to meet you*. The word taṣharrafna means the same thing and is often used.

2. marāḥil attaʿlīm fi ʿadan: Levels of Education in Aden.

- almarhala libtidāʿiyya the elementary level for six years.
- almarhala liʿidādiyya the junior high level for three years.
- almarhala ttānawīyya the secondary level for three years.

Mandatory education begins at age seven in the first grade. There is no such thing as kindergarten.

3. imtiḥān wizāri: This is an examination put out by the Ministry of Education for every level. Each student must pass it in order to be promoted to the next level.

4. kubba: The word kubba means *ball*, but it is also used to mean *soccer*, e.g., anta tittab kubba? Do you play soccer? and aḡtīni kubba, give me the ball.

5. wāhi/ad: The word wāhid means the number *one*, e.g., aṣhti kitāb wāhid. I want one book. It also means *same*, e.g., inshālla bānkūn fi ṣaf wāhid, I hope that we will be in the same class. Finally, it may refer to a person, e.g., hāda wāhid qawi, this is a strong person.

6. ʿid millād: This expression means the *feast of the birth*, but mata ʿid millādak? means *when is your birthday?* When millād takes the definite article al, it refers specifically to Christmas, e.g., mata ʿid almillād? When is Christmas?

7. **ʔasa**: The word **ʔasa** followed by **an** means *it might be, it could be that, maybe, perhaps*. When it is used in a question, it means *could, ʔsh ʔasāhu yqūl? What could he possibly say?* Finally, when it is used with the word **allāh**, **God, ʔasallāh** means *if God permits*. Note that the final vowel may shorten in rapid speech.

8. **tuqbāl** miyyat sana: This expression means *I wish that you may live to be a hundred years old*. The word **tuqbāl** is very much used in the Middle East, especially when congratulations take place, e.g., *mabrūka shahādāt aḥmad, congratulations for Ahmad's diploma*. The response is **tuqbāl tiyālik**, *I wish this or the same for your children*.

9. **murayyish**: The word **murayyish** means *feathered* and **rish** means *feather*. Figuratively, it may mean *well-to-do financially*, e.g., *salifina qalil fulūs w lamma arayyish baʿargih lak, lend me some money and when I am better off I will return it to you*. It also means *grow up*, e.g., *rawayyashu lquhāl haqqih, her children grew up, i.e. they are on their own*. There is also a possibility that the English word 'rich' is the source of **murayyish**.

10. **makhlaqa:** *birth certificate.* It is very common for people in Yemen not to register their babies. This is the reason why most people, especially in the rural areas, do not have accurate birth certificates.

11. **adab, pl. ādāb:** The word **adab** means *literature*, e.g., **darast adab ʔarabi fi lǧamiʔa**, *I studied Arabic literature in college*. It may also mean *manners*, e.g., **hāda ǧāhil muhaddab aw ʔindah adab**, *this is a polite boy or this boy has good manners*.

12. *yitrudunnuh*: *They expel him*. For the second and third person plural of a verb in both the present and past, a 'double n' may be inserted between the pronominal suffix of the verb and the object pronoun, e.g., *tiṣṣudunnuh* instead of *tiṣṣudūh*, and *yitrudunnuh* instead of *yitrudūh*; and in the past *ṭardtunnuh* instead of *ṭarddūh*, and *ṭaradunnuh* instead of *ṭaradūh*.

VOCABULARY

NOUNS

<u>Singular</u>		<u>Plural</u>
ʔumr <i>m.</i>	age	aʔmār
furʃa <i>f.</i>	chance	furaʃ
ʔālīb <i>m.</i>	student	ʔullāb, ʔalaba
tilmīd <i>m.</i>	student	talāmīd
ʃaf <i>m.</i>	class	ʃufūf
kubba <i>f.</i>	ball	kubab
fariq <i>m.</i>	team	firaq
ʔīd milād <i>m.</i>	birthday	aʔ yād milād

zabala ibtidaiyya f.	elementary level	madāris
zabala idādiyya f.	junior high level	twāriḡh
zabala tānawīyya f.	high school level	aryāf
zā'im m.	education; teaching; doctrine	makhālīq
zā'irasa sinā'iyya f.	vocational school	ḡiraf
zā'ik m.	history, date	imtiḡānāt
zā'im	rural	mudun
zablaḡa f.	birth certificate	mawāḡīṭ
zā'fa f.	trade, craft	haddāya
zā'ibān m.	examination	shahādāt
zā'ibna f.	city	
zawā'it m.	subject	
zā'iyya f.	gift	
zā'hāda f.	diploma, certificate, testimony	
zā'isa f.	studies	
zā'ibna f.	career	
zā'ik m.	examination, test	

VERBS		
<u>Perfect</u>		<u>Imperfect</u>
qāḡ	say	yiqāḡ
la'ab	play	yil'ab
zasa	forget	yinsa
saqaṭ	fail	yisquṭ
arsal	send	yirsil
ta'allam	learn	yit'allam
wulid pass.	be born	yūlad
dafaṭ	pay	yidfaṭ
aḡshatara	buy	yishtari
ḡharag	leave	yikhrug
sabar	wait, be patient	yisbur
tarad	expel	yitrud
sā'ad	help	yisā'ad
aḡlāz	pass	yiglāz
tagaz	fail	yit'gaz
ḡhash	cheat	yighuṡh
nagah	pass (a test); succeed	yingah

ADJECTIVES AND PARTICIPLES

gadīd <i>m.</i>	new
murayyish <i>m.</i>	well-to-do
wizārī <i>m.</i>	ministerial
sanawī <i>m.</i>	yearly, annual
sināʿiyya <i>f.</i>	industrial, vocational
maʿzūm <i>m.</i>	invited
maggānī <i>m.</i>	free
saʿīda <i>f.</i>	happy
nihāʿi <i>m.</i>	final
wāgya <i>f.</i>	next
qawī <i>m.</i>	strong

EXPRESSIONS

furṣa saʿīda. *Pleased to meet you.*

au/tasharrāfna. *We were honored to meet you.*

ʿasallāh. *If God permits*

kul ʿām w anta bi khēr, ʿuqbāl miyyat sana. *I hope you will be well every year, I wish you a hundred more (for birthdays only).*

inshālla bānshūfak. *If God's willing, we will see you.*

DRILLS

1. ʿesh, anta ʿalīb gadīd ʿindana? *Are you a new student here?*
Substitute:

1. Are you *f.* a new student here?
2. Is he a new student here?
3. Are you *pl.* new students here?
4. Is she a new student here?
5. Are we new students here?
6. Are they new students here?
7. Am I a new student here?
8. Am I *f.* a new student here?

2. arsalūna ila madrasa sināʿiyya ʿalashān atʿallam hīra. *They sent me to a vocational school to learn a trade.*

Substitute:

1. She sent me to a vocational school to learn a trade.
2. I sent him to a vocational school to learn a trade.
3. He sent her to a vocational school to learn a trade.
4. You *f.* sent me to a vocational school to learn a trade.
5. You *pl.* sent us to a vocational school to learn a trade.
6. They sent him to a vocational school to learn a trade.
7. You *m.* sent them to a vocational school to learn a trade.
8. She sent her to a vocational school to learn a trade.

3. ana wulidit fi madīnat ʿadan sanat khamsa w khamsīn. *I was born in the city of Aden in '55.*

Substitute:

1. She was born in the city of Lahej in '61.
2. I *f.* was born in the city of Sana in '36.
3. He was born in the city of Al-Ghadir in '48.
4. You *m.* were born in the city of Aden in '82.
5. You *pl.* were born in the city of At-Tawwahi in '72.
6. We were born in the city of Ta'iz in '53.
7. You *f.* were born in the city of Aden in '60.
8. They were born in the city of Masqat in '68.

4. ashti ashtartilīh hadiyya minshān ʿīd mlādīh. *I want to buy her a gift for her birthday.*

Substitute:

1. I want to buy him a gift for his birthday.
2. She wants to buy me a book for my birthday.
3. He wants to buy her a dress for her birthday.
4. You *m.* want to buy her a gift for her birthday.
5. You *f.* want to buy us gifts for our birthday.
6. They want to buy him a car for his birthday.
7. We want to buy her a gift for her birthday.
8. I want to buy them books for their birthday.

5. *lāzim tisāgīduh qabl ma yākhud alimthān assanawi wa yiṭṭāz.* You should help him before he takes the annual examination and fails.

Substitute:

1. I should help them before they take the annual examination and fail.
2. He should help me before I take the annual examination and fail.
3. She should help you before you take the annual examination and fail.
4. You *f.* should help her before she takes the annual examination and fails.
5. You *m.* should help him before he takes the annual examination and fails.
6. We should help you before you take the annual examination and fail.
7. We should help you *pl.* before you take the annual examination and fail.
8. They should help us before we take the annual examination and fail.

SITUATIONS

1.
 - A. Which school do you go to?
 - B. I go to Attawra High.
 - A. Which class are you in?
 - B. I am in the first secondary class, and you?
 - A. I am in the third secondary class.
 - B. What are your favorite subjects?
 - A. My favorite subjects are Arabic literature and English literature.
 - B. It seems that you like languages.
 - A. Yes, I like languages a lot.
 - B. I think mathematics is my favorite subject.
2.
 - A. Do you play soccer?
 - B. Yes, I play soccer very well.
 - A. Are you on the school team?
 - B. No, I play with the Mina team.
 - A. Why don't you play with the school team?
 - B. Brother, they don't have good players and they always lose.
 - A. Who are you playing next week?
 - B. We will play the Gazzira team.
 - A. I hope you win.

3.
 - A. Are you going to Huda's birthday party?
 - B. I don't think so.
 - A. Why aren't you going?
 - B. Because I will have guests.
 - A. I hope you can go. We will have fun there.
 - B. Did you buy her a gift?
 - A. No, not yet, but I think I will buy her a dress.
 - B. I will send my gift with you if I cannot go.
 - A. No, if God's willing, I will see you there.
 - B. If God's willing.

LESSON TWENTY SEVEN

dars sabʿa wa ʿishrīn

DIALOGUE

At a gas station fi lmaḥaṣṣa ḥaḳ albatrūl

- A. Hello. aḥlan.
- B. Hello, what kind of you want, regular or super? aḥlan, ay nōḡ tishṭi, ʿādi willa mumtāz?
- A. I want super, if you please. aṣṭi mumtāz lō samaḥt.
- B. How many gallons do you want? kam galan tiṣṭi?
- A. Fill the car up. malli lbābūr/attānki/alkhazzān
- B. All right. Is it possible to drive forward a little? ṭayyib, lō smaḥt mumkin tiqaddim assayyāra la quddām qalīl?
- A. All right. It is very possible. ṭayyib, mumkin giddan.
- B. Turn off the engine and put out the cigarette that is in your hand. ṭaffi lmakīna w ṭaffi ssigāra alli fi yaddak.
- A. How much is a gallon? bi kam algalan?
- B. A gallon is seven shillings. algalan bi sabʿa shilin.
- A. A gallon for seven shillings? In the gas station over there it is six shillings and a half. algalan bi sabʿa shilin? fi lmaḥaṣṣa ḥaḳ albatrūl hināk bi sitta shilin wa nuṣ.
- B. Basically our petroleum is new. aṣlan albatrūl ḥaqqana gadīd.
- A. Because it is super? ʿalashān hu mumtāz yaʿni?
- B. Because it is super and we have super service also. li-annuh hu mumtāz wa ʿindana lkhidma mumtāza kamān.
- A. If you please, clean the glass, check the water and the oil. min faḍlak massihli zzugāg wa shufli lmay wa ssaliṭ.
- B. At your command. ḥāḍir.

- A. Did you finish checking the oil? **khallašt tshōf assallīt?**
 B. Yes, I have finished. Your oil is good. **aywa, khallašt, assallīt haqqak tamām.**

- A. How much petroleum did you put in? **bi kam batrūl mallēt?**
 B. 25 shillings worth. **bi kham w tishrin shilin.**

- A. Do you have change for 100 shillings. **tindak šarf miyyat shilin.**
 B. Yes I have. **aywa tindi.**

- A. I want to go to Al-Maalla. How do I get there? **ašti arūh ila lmaḡalla. kēf arūh ila hināk?**
 B. Now you are in Khusaf. What you do is you go straight until the incline, then you go down hill and you go straight until you get to the tunnel. Then after the tunnel, there is a signal, go straight. **dahīn anta mawgūd fi lkhusaf, ēsh bātsawwih hu, innak bātūrl min hina sāni la tindi aṭṭālūḡa hadīk, w tinzil bardū timshi sāni w tigi ḡala lbughda, w baḡḡēn baḡḡ albughda bi qallī fi tishāra, timshi sāni.**

- A. Straight to the first signal or to the second. **sāni la l-tishāra l-ūla/al-awwala walla ttāniya.**
 B. Straight to the second signal. There is a school next to the signal. Turn to your left (hand), then you will get to the main street and you will be in Maalla. **sāni li l-tishāra ttāniya, ganb al-tishāra fi madrasa tiṭṭir ḡala yaddak aḡshawīl wa tūṣal li shshārīt arra-tsi. w baḡḡēn illa wa qadāk fi lmaḡalla.**
 A. Oh, yes, I understand, thank you, but I want to ask you, how many miles still to Maalla? **aywa, a/iftahamli, mutshakkir, ašti as-alak, bardū kam mēl la lmaḡalla?**
 B. About three miles. **taqriban talāta mēl.**

- A. Thank you. **shukran.**
 B. Goodbye. With God's safety. **maḡa ssalāma, fi amāni llāh.**

MODEL SENTENCES

- I have to go to a gas station. **lāzim arūh ila lmaḡalla haq albatrūl.**
- You cannot enter the garage from here. Look at the "do not enter" sign. **mā tiqdirsh tidkhol alḡerish min hina, shōf al-tishāra quddāmak mammūḡ addukhūl.**
- The police made me move my car because I parked it in a no standing zone. **aḡshurī haq almurūr khallāna ḡarrik assiyāra haqqi li-annu waqafitih fi makān mamnūḡ alwuqūf.**
- When I was driving fast, the police stopped me and gave me a ticket. **lamma kunt asūq albabūr haqqi ḡāmi waqafna shshurī w habālī shitti mukhālaḡa.**
- When you get to the third traffic light, turn right, drive one mile and turn left. **lamma tūṣal ila l-tishāra ttālta haq almurūr iḡsir ḡala yaddak alyamin. baḡḡēn sūq mēl wāḡid w baḡḡēn iḡsir ḡala yaddak aḡshawīl.**
- Which is the closest road to Sheikh Utman? **ay tiriḡ aqrab shi ila shshēkh tūtmān?**
- Back up, turn the steering wheel to the left, then drive straight. **argāḡ rēwis wa luf assukān qallī ḡala aḡshawīl w baḡḡēn sūq sāni.**
- The tank is almost empty. If we don't find a gas station, we will be stuck here all night. **attānki haq albatrūl taqriban fāriḡh, ida mā ḡaṣṣalnāsh maḡaṭṭat batrūl, bānbayyit hina jūl allēl.**
- We had a flat tire downtown and I did not have a jack. **tbānshar ḡalēna tṭāyar fi wasaḡ almadīna, w mā kansh tindi danqalās.**
- Show me how to get to the presidential palace. **rawwīna kēf arūh ila lqasr alḡamhūrī/dār arri-āsa.**
- The driver was driving very fast. That's why we missed the exit that we were looking for and we got lost. **addrēwal kān muḡarri marra, wa fātāna lfakka alli ndawwirlih wa ṣurna dāyḡīn.**
- I drove through a do not enter zone and I hit another car. The other driver was injured, and the police came and took me to the police station. **dakhalt fi maḡal mamnūḡ addukhūl, w daqqēt siyyāra tāniya, wa tarammat addrēwal wa aḡa lbūlis w shhallūna ila shshūki.**
- When the accident happened there was a disturbance because one person was injured. The police came and settled the quarrel. **lamma astawa lhādīt ṣārat rabsha, li-annu wāḡad taḡawwar, wa ḡā shshurī w sadd bēnhum.**

NOTES

Note: Most people in Aden do not own cars. They use street cars or buses.

1. **mumtāz**: The word **mumtāz** is used here with reference to gas, but it is also used to indicate the excellence of someone or something, e.g., **almubārāt kānat mumtāza**, the game was excellent; **hāda insān mumtāz**, this is an outstanding person.

2. **qaddam**: The verb **qaddam** means *bring forward*, e.g., **qaddim assayyāra la qaddām**, bring the car forward. It may also mean *offer*, e.g., **ukhti qaddamat ashshāhi li dduyūf**, my sister offered the tea to the guests. The verb **qaddam** also means *introduce*, e.g., **almudīr qaddam wazīr attarbiya ila ṭūlāb**, the principal introduced the Minister of Education to the students. Finally, it is used when someone thinks of somebody else before he thinks of himself, e.g., **hu insān mumtāz, qaddamni ʿala nafsuh**, he is an excellent person; he thought of me before he thought of himself.

3. **salīṭ**: When this word is used independently without a possessive pronoun it means *motor oil*, e.g., **min fadḡlak massihli zzugāg w shufli ssalīṭ**, clean the windshield glass and check the oil for me please. However, the noun following **ḡaq** signifies the kind of oil, e.g., **ashti salīṭ ḡaq al-ʿakl**, I want salad oil, **ashti salīṭ ḡaq ashsharṭ**, I want hair oil. NOTE: It is very common for Adeni men and women to use hair oil.

4. **murūr**: The word **murūr** is the verbal noun of the verb **marr**, pass. The pass. part. **mamnūṭ** from the verb **manʿ**, prevent, not to permit, followed by a verbal noun is used in prohibitions, e.g., **mamnūṭ almurūr**, no passing, **mamnūṭ addukḡul**, no entering, **mamnūṭ alwuḡūf**, no parking, **mamnūṭ attazmīr**, no honking, **mamnūṭ attadkḡin**, no smoking.

5. **ashshurṭi ḡaq almurūr**: This expression means *traffic police*; **ashshurṭi ḡaq almabāḡit**, means *military intelligence*.

6. **ṭasar**: The verb **ṭasar** means *squeeze*, **ana ṭasart liḡ ḡāli ṭari**, I squeezed fresh oranges. It also means *spin* or *wring out* clothes, e.g., **ummi ṣabbanat attiyāb w ṭasarathum/mazzathum bi yaddātih**, my mother washed the clothes and wrung them out with her hands. Finally, it means *turn*, e.g., **ṭsir ʿala shshawil**, turn left. NOTE: Most Middle Easterners in expressing direction refer to the left or right hand, e.g., **ṭsir ʿala yaddak ashshawil**, lit., turn to your left hand, i.e., turn left.

7. **sukkān**: The word **sukkān** means *population*, e.g., **kam ʿadad sukkān ʿadan?** What is the population of Aden? It may also mean *steering wheel*, e.g., **luf assukkān ḡalil ʿala lyamīn**, turn the steering wheel a little to the right.

VOCABULARY

TRAFFIC AND CAR-RELATED WORDS

Singular		Plural
saḡyāra	car	siyyārāt
maḡaṭṭa ḡaq albatrūl	gas station	maḡaṭṭāt
ṭaksi m.	taxi	ṭaksiyāt
mumtāz m.	super (here referring to gas)	
drīwal m.	driver	drīwalāt
sawwāḡ m.	driver	sawwāḡīn
sukkān m.	steering wheel	sukkānāt
ṭāyar m.	tire	ṭāyarāt
makīna f.	machine, motor	makāyin
brēk m.	brake	brēkāt
ḡerīsh m.	garage	ḡerīshāt
danḡalās m.	jack	dangalasāt
salīṭ m.	oil	
tbannshar aṭṭāyar	flat tire	
shittī mukḡālafa	(traffic) ticket	
rabsha f.	disturbance, fight	rabshāt
fakka f.	exit	fakkāt

VERBS

Perfect		Imperfect
qaddam	offer, bring forward	yiqaddim
ṭaffa	turn off	yīṭaffi
massaḡ	wipe, clean	yimassih
ṭasar	squeeze	yīṭsir
sa-ʿal	ask	yis-ʿal
waḡḡaf	park, stop	yiwaḡḡif
ḡarrak	move	yīḡarrik
haba	give	yīhab
sāḡ	drive	yīsūḡ
ḡarra	drive fast; hurry	yīḡarri
bayyat	stay overnight	yībayyit
dakḡhal	come in	yīdḡhul
daḡ	hit	yīduḡ

rammat	injure s.o.	yirammit
sad	settle	yisud
rawwa	show	yirawwi
ṭawwar	cut, injure s.o.	yitawwir

ADJECTIVES, PARTICIPLES AND VERBAL NOUNS

mumtāz m.	super
mawḡūd m.	found, available
ṭālūṭa f.	incline
mamnūṭ m.	forbidden
dukhūl m.	entering
wuqūf m.	parking, stopping
khurūḡ m.	exit
tadkhīn m.	smoking
ṭādi m.	regular, normal

POLICE AND MILITARY TERMS

Singular

shurṭi m.	police
bulīs m.	police
shūki f.	police station
naḡar m.	private
gundi m.	private
ṭaskari m.	private
ṭarif m.	corporal
nāyib m.	sergeant
naqīb m.	sergeant-major
mulāzim m.	lieutenant
wakīl qāyid m.	major
ṭaqīd m.	colonel
qāyid m.	general
liwa/āṣ m.	brigadier
difāṭ m.	defense
gambiyya f.	dagger
sēf m.	sword
bunduq m.	rifle
raṣāṣa f.	bullet
zāna f.	ammunition

Plural

shūkāt, shwāk
anfār
gunūd
ṭaskar, ṭasākīr
ṭurafa

ganābi
siyūf
banādiq
raṣāṣ

dakhīra f.	ammunition	
madfāṭ m.	cannon	madāfiṭ
madfāṭ rashshāsh m.	machine gun	
qunbula f.	bomb	qanābil
khawṭa f.	plan	khwaṭ
khunduq m.	trench	ḡhanādiq
kamīn m.	ambush	kamāyin
ḡāsūs m.	spy	ḡawāsīs
magrūh m.	wounded	magārīh
maqūl m.	killed	maqātīl
zām m.	duty	zāmāt
ḡēsh m.	army	ḡuyūsh
mabāḡhit m.	military intelligence	

EXPRESSIONS

alkhidma mumtāza the service is excellent. This is mostly used in restaurants and at service stations.

sāni straight ahead

mamnūṭ addukhūl do not enter

mamnūṭ alkhurūḡ no exit

mamnūṭ alwuqūf no parking or standing

irḡaṭ rēwis back up. This expression is mostly used when referring to cars.

DRILLS

1. dahīn anta mawḡūd fi lḡhusāf. Now you are in Khusaf.
Substitute:

1. Now you are in the police station.
2. Now she is at the gas station.
3. Now they are in the tunnel.
4. Now he is on the incline.
5. Now you f. are in the car.
6. Now you pl. are at the gas station.
7. Now I am in the garage.

2. mā tiqdirsh tidkhu min hina, shūf al-ishāra quddāmak mamnū, addukhūl.
You cannot enter from here. Look at the "do not enter" sign.

Substitute:

1. You cannot exit from here. Look at the "do not exit" sign.
2. You cannot park in here. Look at the "do not park" sign.
3. You cannot pass from here. Look at the "do not pass" sign.
4. You cannot smoke in here. Look at the "do not smoke" sign.
5. You cannot sit in here. Look at the "no sitting" sign.
6. You cannot honk here. Look at the "no honking" sign.

3. addēwal haq albābūr attāni tarammat, aga lbults wa shallunnuh ila lbēt.
The driver of the other car was injured. The police came and took him home.

Substitute:

1. The driver of the other car was injured. The police came and took him to the doctor.
2. The driver of the other car broke his hand. The police came and took him to the hospital.
3. The driver of the other car was not injured. The police came and took him to the police station.
4. The driver of the other car was driving fast. The police came and gave him a ticket.
5. The driver of the other car had a fight. The police came and took him to the police station.
6. The driver of the other car was speeding. The police came and gave him a ticket.

4. rawwini kēf arūh ila qaṣr arri-āsa. Show me how to get to the Presidential Palace.

Substitute:

1. Show her how to get to the gas station.
2. Show him how to get to the director's office.
3. Show them how to get to the Defense Ministry.
4. Show me how to get to the doctor's clinic.
5. Show him how to get to the tunnel.
6. Show them how to get to the Meena Pharmacy.
7. Show me how to get to the hospital.
8. Show them how to get to the garage.

5. addēwal kān muharri marra, wa fātatna lfakka wa ṣurna dāyṭIn. The driver was going very fast. We missed the exit, and we got lost.

Substitute:

1. The driver was going very fast. I missed the way and I got lost.
2. My brother was going very fast. He missed the building and he got lost.
3. The policeman was going very fast. He missed the criminal and he got lost.
4. The driver was going very fast. They missed the street and they got lost.
5. His sister was going very fast. They missed the house and they got lost.
6. You *f*. were going very fast. You missed the exit and you *pl*. got lost.
7. You *m*. were going very fast. He missed the sign and he got lost.

SITUATIONS

1.

- A. Where is Ahmed?
- B. He is at the police station.
- A. What did he do?
- B. He had a fight with a young man.
- A. Was anybody injured?
- B. The other man broke his leg and the police took him to the hospital, and they took Ahmed to the police station.
- A. How long are the police going to keep him at the police station?
- B. Until his father pays 500 shillings.

2.

- A. Fill the car up, please.
- B. What kind do you want?
- A. Regular, if you please.
- B. At your service.
- A. Will you check the oil and the water?
- B. Your car needs oil.
- A. Put some oil in it, and check the tires please.
- B. Anything else?
- A. No, thank you. How much did you put in?
- B. 13 shillings worth.

- A. You are driving very fast.
 B. I always like to drive fast.
 A. Usually the policeman parks at the end of the tunnel and he will give you a ticket.
 B. No, I don't think so.
 A. Can you see the police car beyond the light?
 B. Yes, you are right. I hope he will not stop me and give me a ticket, because I had two last month.
 A. Turn to your right before the light.
 B. I think this is the best way.
 A. You should not speed any more. Remember when you were injured last year.

LESSON TWENTY EIGHT

dars tamanya wa ṭishrīn

DIALOGUE

The case of Palestine qadiyyat falasṭīn

- A. The Palestinians have been dispersed from their country since '48. alfalasṭīniyyīn ṭādahum musharradīn khārig wajanhum min sanat tamanya w arbaṭīn.
- B. Where did the Palestinians live after the '48 war? fēn ṭāshu alfalasṭīniyyīn baḍd harb tamanya w arbaṭīn?
- A. They have been living in the neighboring Arab countries. hum ṭāyishīn fi lbilād alṭarabiyya lmugāwira.
- B. When was the Palestine Liberation Organization established? mata ibtadaḡat munaqqamat attahrir alfalasṭīniyya?
- A. I think it was established in '64, but I am not sure. aṭtaqid innuh taṣṣasat fi sanat arbaḡa wa sittīn, ana mush mutaṣakkid.
- B. Were they involved in the War of the Setback in '67? hal ishtaraku fi naksat assabṭa w sittīn?
- A. No, they were not. lā, hum mā shṭarakūsh.
- B. Every day there is something in the papers about the Palestinian cause. kul yōm fi shi fi lḡarāyid ṭan alqadiyya lfalasṭīniyya.
- A. That is right. The Palestinian issue is one of the most important international political problems. ṣah, alqadiyya lfalasṭīniyya min ahamm almashākil assiyāsiyya ddawliyya.
- B. Do you think that there will be another war between the Arabs and Israel? tiṭtaqid innuh bāyḡūn harb tānya bēn alṭarb wa isrā'īl?
- A. I don't think so, but the Palestinian commandos will not stop fighting Israel. mā aṭtaqidsh, lākin alfidāciyyīn alfalasṭīniyyīn mā bāywaqqifūsh muḡārabat isrā'īl.
- B. Until when will they fight her? ila mata bāyḡāribūha?
- A. Until Israel withdraws from the occupied Arab territories. ḡatta tinsahib isrā'īl min al-arāḍi ṭarabiyya lmuḡtalla.

- B. Which occupied territories?
- A. The Gaza Strip, the Golan Heights and the West Bank.
- B. Do you think that the PLO will engage in political negotiations instead of terrorist activities?
- A. No, but I think that the United Nations should solve this problem.

ay arādi muhtalla?

qitāḡ qhazza wa murtafaḡāt alḡolān
wa dḡaffa lḡharbiyya.
tiḡtakir innuh munadḡamat attahrīr
alfalasṡniyya bātistaḡmil
almufāwāḡāt assiyāsiyya badal
ṡamaliyyāt al-irḡāb/ṡunf?

la, lākin aḡtaḡid innuh lāzim al-umam
almuttaḡida ṡihul ḡādi lḡadiyya.

MODEL SENTENCES

- There should be a political solution for the Palestinian issue.
lāzim ykūn fi ḡal siyāsi li lḡadiyya
lḡalasṡniyya.
- All the radical Arab countries support the P.L.O.
kul adduwal alṡarabiyya lmutaḡarrifa
tiṡayyid munadḡamat attahrīr
alfalasṡniyya.
- Their military solution has failed.
faḡhal ḡalluhum alṡaskari.
- Most radical Arab countries boycott Egypt because of the peace treaty with Israel.
muḡdam adduwal alṡarabiyya, wa
khāḡḡatan adduwal almutaḡarrifa
qḡṡṡat maḡṡ minḡḡān muḡḡahadāt
assalām maḡ isrā-ṡl.
- The goal of the Muslim Brotherhood movement is to apply the Islamic shari'a in the Arab countries.
ḡarakat al-ikhwān almuslimīn
ḡadafih ṡaḡbiḡ aḡsharīṡa l-islāmiyya
fi dduwal alṡarabiyya.
- The Arabs want to regain the city of Jerusalem.
alṡarab yiḡṡu yistaḡiṡu madīnat
alquds.
- There must be peaceful negotiations between the P.L.O. and Israel.
lāzim ykūn fi muḡawāḡāt silmiyya bēn
isrā-ṡl wa munadḡamat attahrīr
alfalasṡniyya.
- Israel withdrew from Sinai.
insaḡabat isrā-ṡl min sīna.
- Many people were killed in World War I.
katīr min annās qutilu fi lḡarb
alṡālamīyya l-ūla.
- He is the Commandos' spokesman.
hu almutakallim bi lisān alfidā-ṡiyyīn.
- He is the Syrian representative at the United Nations.
hu almandūb assūri li l-umam
almuttaḡida.
- The P.L.O. does not acknowledge Israel as a state.
munadḡamat attahrīr alfalasṡniyya
ma tiḡṡarīḡḡ bi isrā-ṡl kadawla.
- The radical Arab countries are against imperialism.
adduwal alṡarabiyya lmutaḡarrifa ḡud
al-imbiryāliyya.

NOTES

1. annaksa: the War of the Setback. The word 'war' is implied but not expressed in Adani Arabic. e.g., *naksat assabṡa w siṡṡn, the defeat of '67. naksā may also mean relapse.*

2. *gamṡ mudakkar sālim:* The regular masculine plural is formed by adding the suffix -īn to the singular, e.g.:

muṡallim	teacher	muṡallimīn
muslim	Muslim	muslimīn
fidā-ṡi	commando	fidā-ṡiyyīn
ḡalasṡni	Palestinian	ḡalasṡniyyīn
sūri	Syrian	sūriyyīn

Note above the singular word *fidā-ṡi* cf. MSA *fidā-ṡiyy*. The double *y* deletes in the singular, but reappears in the plural form.

3. *gamṡ mu-annat sālim:* The regular feminine plural is formed by adding the suffix -āt to the singular, e.g.:

maṡallima	teacher	muṡallimāt
muslima	Muslim	muslimāt
fidā-ṡiyya	commando	fidā-ṡiyyāt
ḡalasṡniyya	Palestinian	ḡalasṡniyyāt
sūriyya	Syrian	sūriyyāt

4. *gamṡ takṡīr:* The broken plural for both the masculine and the feminine is formed from the singular by the omission, addition, transposition, or change in the vowels, while the root letters remain in the order of the singular form, e.g.:

ṡālib	student	ṡullāb
marāḡ	sickness	amrāḡ
ḡurma	woman	ḡarīm
waraḡa	paper	awrāḡ

5. *ism attafqil*: The comparative of the adjective is formed on the pattern ACCAC, e.g.:

katir	numerous	aktar
zaghir	small	azghar
tawil	tall, long	atwal
gamil	beautiful	agmal

The comparative of adjectives denoting colors and of adjectives that have more than three consonants is formed by adding *aktar*, more or *aqall*, less, to the positive, e.g., *ahmar aktar*, redder.

The feminine of adjectives denoting colors is formed on the pattern CACCA, e.g.:

ahmar	hamra	red
akhdar	khadra	green
asfar	shara	yellow
azraq	zaraq	blue

6. *min*: The lexeme *min* before the comparative of an adjective may render one of the most, e.g., *alqaddiyya lfaṣṣṭiniyya min aham almashakil assiyasiyya ddawliyya*, the Palestinian issue is one of the most important international political problems.

7. *ard*: The word *ard* with the definite article *al-* means *globe*, e.g., *al-ard mustadira*, the globe is circular. It may also mean *floor*, e.g., *ashti akannis al-ard haq almaṣṣabakh*, I want to sweep the kitchen floor. It is used to render *soil*, e.g., *harat al-ard*, he ploughed the soil. Finally, it may also be used to mean *land or property*, e.g., *al-aradi almuhtalla*, the occupied land.

VOCABULARY

NOUNS

<u>Singular</u>		<u>Plural</u>
qadiyya f.	case, cause, issue	qadāya
falaṣṭin f.	Palestine	
waṭan m.	country	awṭān
harb m.	war	hurūb
munaqqama f.	organization	munaqqamāt
naksa f.	setback, relapse	naksāt
mushkila f.	problem	maṣhākil
siyāsa f.	politics	siyāsāt
siyāsi m.	politician	siyāsiyyīn
dōla f.	government; nation	duwal
isrā'īl f.	Israel	
ʿarabi m.	Arab	ʿarab

fidā'i m.

qitʿat qhazza	Gaza strip
murtafaʿt m.	height
murtafaʿāt algolān f.	Golan Heights
qaffa f.	bank, shore
mufāwāda f.	negotiations
ḥal m.	solution
umma f.	nation
al-umām almutthida	United Nations
muḥādada f.	treaty
al-ikhwān almuslimīn	Muslim Brotherhood
ḥaraka f.	movement
taṭbiq m.	applying
alquds f.	Jerusalem
alḥarb alʿālamīyya	World War One
al-ʿūla f.	
lisān m.	tongue
mandūb m.	representative
imbiryāliyya f.	imperialism
ʿunf m.	violence

VERBS

<u>Perfect</u>		<u>Imperfect</u>
sharrad	scatter; disperse	yisharrid
qāwar	to live near someone	yigāwir
a/ishṭarak	involve	yishṭarik
ḥarrar	liberate	yiharrir
abtada	start	yibtadi
fashal	fail	yifshal
qāṭaʿ	boycott	yiqaṭiʿ
a/insahab	withdraw	yinsahib
ḥal	solve	yihul
ayyad	support	yiʿayyid
assas	establish	yiʿassis
qāwam	resist	yiqāwim
qatal	kill	yiqṭul
a/itaraʿaf + bi	confess, acknowledge	yiʿtarif
ḥārab	fight	yihārib

PARTICIPLES

Singular

<i>musharrad m.</i>	scattered
<i>mugāwira f.</i>	neighboring
<i>mugāwir m.</i>	neighboring
<i>munadqama f.</i>	organized; organization
<i>munadqam m.</i>	organized
<i>muhtalla f.</i>	occupied
<i>muhtall m.</i>	occupied
<i>mutaṭarrif m.</i>	radical, extremist

Plural

<i>musharradīn</i>
<i>mugāwirāt</i>
<i>mugāwirīn</i>
<i>munadqamāt</i>
<i>munadqamīn</i>
<i>mahtallāt</i>
<i>muhtallīn</i>
<i>mutaṭarrifīn</i>

DRILLS

1. *alfalasṭīniyyīn ʿādahum musharradīn khārig waṭanhum.* The Palestinians have been dispersed from their country.

Substitute:

1. The Palestinians are still dispersed from their homes.
2. The Palestinians are still dispersed from their city.
3. The children are still dispersed from their village.
4. The women are still working outside of their homes.
5. The children are still living outside of their homes.
6. We are still dispersed from our schools.
7. Ahmad is still living outside of his country.

2. *alqadiyya l'alfalasṭīniyya min ahamm almashākil assiyāsiyya ddawliyya.*

The Palestinian issue is one of the most important international political problems.

Substitute:

1. The Palestinian issue is one of the greatest of Israel's political problems.
2. The Palestinian issue is one of the least of Japan's political problems.
3. The drug problem is one of the most difficult American social problems.
4. The Woman's Liberation issue is one of the least of Syria's political problems.
5. The West Bank problem is one of Jordan's most important problems.
6. The Israeli-Arab War is one of the longest Middle Eastern wars.
7. The negotiations are some of the most important of international politics.
8. This meeting is one of the longest political meetings.

3. *aṭṭaqid innuh bāyḱūn ḥarb tānya bēn alʿarb wa isrāʿīl.* I believe that there will be another war between the Arabs and Israel.

Substitute:

1. I think that there will be peaceful negotiations between the Arabs and Israel.
2. I assume that there will be another peace treaty between Egypt and Israel.
3. I think that there will be a peaceful solution between the Arabs and Israel.
4. I think that there will be another war between Jordan and the Palestinians.
5. He believes that there will be a military solution between the Lebanese and the Commandos.
6. The United Nations thinks that there will be peaceful negotiations between the Arabs and Israel.
7. The Syrian representative thinks that there will be a military solution between Israel and the P.L.O.
8. The president thinks that there will be a peace treaty between Israel and Lebanon.

4. *ḥatta tinsahib isrāʿīl min al-ʿarāḍi lmuhtalla.* Until Israel withdraws from the occupied territories.

Substitute:

1. Until Israel withdraws from the West Bank.
2. Until Israel withdraws from Jerusalem.
3. Until the P.L.O. leaves Lebanon.
4. Until the Syrians withdraw from Lebanon.
5. Until they get their territories back.
6. Until you *pl.* win the war.
7. Until he opens the office.
8. Until I finish my work.

5. *ila mata bāyḱaribūha?* Until when will they fight her?

Substitute:

1. Until when will he fight her?
2. Until when will she fight you?
3. Until when will I fight him?
4. Until when will I wait for her?
5. Until when will they wait for me?
6. Until when will he help them?
7. Until when will you *m.* help her?
8. Until when will they boycott her?
9. Until when will she resist him?
10. Until when will Syria support them?

SITUATIONS

1.

- A. Do you like politics?
 B. Yes, I like to read about international politics.
 A. Did you see today's paper?
 B. No, I will buy it on my way home. Is there anything special?
 A. There is a long article about the commandos in Lebanon.
 B. Did they leave Lebanon?
 A. Most of them will leave next week.
 B. I hope so.
 A. I think the war will end after they leave.

2.

- A. What is the Palestine Liberation Organization?
 B. It is a group of Palestinians who are fighting against Israel.
 A. Why are they fighting Israel?
 B. They want to have a homeland.
 A. When was the organization established?
 B. It was established in 1964.
 A. Who supports them?
 B. All the radical Arab countries.

3.

- A. Do you think that this is the end of the P.L.O.?
 B. No, I don't think so. They will keep on fighting Israel.
 A. But they are scattered among Arab countries. How will they fight?
 B. I think they will use terrorist activities against Israel.
 A. They should find a peaceful solution because the military solution has failed.
 B. I hope they will not cause any problems for the countries in which they are living.
 A. The P.L.O. spokesman said that they will cause problems for Israel and for the reactionary Arab countries.
 B. The important thing now is solving this problem.

LESSON TWENTY NINE

dars tisga wa tishrin

DIALOGUE

Types of Government anwāt alhukūmāt

- A. What type of government do you have in America? **esh niqām alhukm fi amrika?**
 B. America has a democratic system. **amrika tindiḥ niqām dīmuqrāṭi.**
 A. Do you have any political parties? **tīndakum ay aḥzāb siyāsiyya?**
 B. Yes, we have two parties: the Democrats and the Republicans. **naḡam, tīndana ḥizbēn, alḥizb addīmuqrāṭi wa lgamḥūrī.**
 A. I think your president is a republican. **aḡtaqīd innuḥ ra'īskum gamḥūrī, ṣaḥ?**
 B. Yes, you are right. And what type of government is there in your country? **naḡam ṣaḥīḥ. wa esh niqām alhukūma fi bilādak?**
 A. South Yemen is a republic. **alyaman alganūbiyya hi gamḥūrīyya.**
 B. What is the political system in Yemen? **esh hu anniqām assiyāsi fi lyaman?**
 A. It has a communist/socialist system. **hu niqām shū'ī/īshṭirākī.**
 B. Is the People's Democratic Republic of Yemen a member of the Arab League? **hal gamḥūrīyyat alyaman addīmuqrāṭīyya aḥshāḥaḥbiyya taḍuw fi lgāmiḡa l'arabiyya?**
 A. Yes, it is a member of the League. **naḡam, hi taḍuw fi lgāmiḡa.**
 B. I read in the newspaper last week that the government might change its system. **qarēt fi ḡarīdat al-usbū' almāḍī annu alhukūma mumkin tighayyir niqāmih.**
 A. I think that the current president will change his political views. **aftakir annuḥ rrā'īs alḥālī bāyighayyir arā'uh assiyāsiyya.**
 B. What are his political views? **esh hi arā'uh assiyāsiyya?**

- A. Because he is a communist/
socialist he is against all the
moderate and reactionary Arab
countries.
- B. I read in Time magazine that there
might be some reconciliation
between North Yemen and South
Yemen.
- A. I wish that the two Yemens would
have unity so that the economy
would improve in both countries.
- B. I think this will make Arab unity
very strong.

li-annu hu shūṭi/iṣhtiraki, hu dūd kul
albilād alqarabiyya lmuṭtadila/
arraḡiyya.

qarēt fi maḡallat attāym annu mumkin
yiṣir muṣālaḡa bēn alyaman
aṣṣhimāliyya wa lyaman
alḡanūbiyya.

yā rēt tittahid alyamanēn ḡatta
yithassan al-iṭṡiṣād fi lbaladēn.

ana aftakir innuh ḡadda bāyikhalli
lwiḡda lqarabiyya qawiyya giddan.

MODEL SENTENCES

- I like to talk about politics.
- I read international newspapers
and magazines daily.
- All Arab countries should be united
against Zionism.
- I read an article in the Revolution
Newspaper about the governor of
Aden.
- What do the people of Yemen think
about the current regime?
- Most of them prefer the communist/
socialist system.
- The government of Saudi Arabia is
a monarchy.
- The People's Democratic Republic
of Yemen depends on Soviet aid.
- The Yemeni army uses Russian
weapons.
- American politics is against the
communist system.
- The Communist system contradicts
the Islamic religion.
- We are all Arab brothers. Arab
nationalism ties us together.

aḡib atkallam ṡan assiyāsa.

ana aqri alḡarā'id wa lmaḡallāt
alṡālamīyya yōmiyyan.

lāzim titahid kul adduwal alqarabiyya
dud aṣṣaḡyūniyya.

ana qarēt maḡāla fi ḡarṡdat attawra
ṡan muḡāfiḡ ṡadan.

ēsh ra'iy aṣṣhaṡb alyamani bi lhukm
alḡālī?

muṡḡamhu yifaḡḡilu anniḡāḡ
aṣṣhūṡi/al-iṣhtirākī.

alḡukūma fi ssuṡūdiyya malakiyya.

ḡumḡūriyyat alyaman addimuḡrāṡiyya
ṣṣhaṡbiyya tiṡṡamid ṡala lmuṣāṡadāt
assuḡyāṡiyya.

alḡēsh alyamani yistaṡmil asliḡa
rūsiyya.

assiyāsa l'amrikiyya dūd anniḡāḡ
aṣṣhūṡi.

anniḡāḡ aṣṣhūṡi yitṡarāḡ maṡ addin
al-iṡlāmi.

naḡna kullana akḡwān ṡarab,
alqawmiyya lqarabiyya tirbuṡna maṡ
baṡḡ.

13. The Arab Leaders met in Algeria to
discuss the Palestine issue and the
Jewish settlements on the West
Bank.
- alḡāda lqarab iḡtamaṡu fi lḡazā'ir
ḡatta yināḡishu lqadiyya lḡalaṡṡniyya
wa ttaskin alyahūdi fi dḡaffa
lḡharbiyya.

NOTES

Note: Most Arabs tend to use newspaper language when they talk about politics, no matter
what dialect they speak.

1. **ṡaduw:** This word is used to designate *parts of the body*, e.g., alqalb ṡaduw muhim
fi lḡism, *the heart is an important part of the body*. It may also mean *member of a party or
an organization*, hu ṡaduw fi ḡamṡiyya khṡriyya, *he is a member of a charitable
organization*.

2. **ḡatta:** This particle is equivalent to *so that*, e.g., aḡib arūḡ badri ḡatta arḡaṡ
fiṣaṡ, *I like to go early so that I can come back quickly*. It may also mean *until*, e.g., ana
rāt ēṡ lak min assāṡa arbaṡa ḡatta ssāṡa sabṡa lmasa, *I waited for you from four
o'clock until seven in the evening*. It also means *because*, e.g., aṡṡini fulūs ḡatta asṡtari
khūbz, *give me money because I want to buy bread*. It oftentimes means *even*, e.g., ḡatta
anta ḡiddi, *even you are against me*.

3. **Abstract nouns:** Most abstract nouns are formed by adding the suffix *-iyya* to noun
or adjective stems, e.g.,

ḡamḡūriyya	republic
dimḡrāṡiyya	democracy
shūṡiyya	communism
ṣaḡyūniyya	Zionism
iṣhtirākīyya	socialism
qawmiyya	nationalism

Almost every Arabic abstract noun takes the definite article, e.g., alqawmiyya lqarabiyya
tirbuṡna maṡ baṡḡ, *Arab nationalism ties us together*.

4. **yitṡamid:** The verbal form yitṡamid is always followed by the preposition ṡala to
render *depends on*, e.g., alyaman alḡanūbiyya tiṡamid ṡala lmuṣāṡadāt
assuḡyāṡiyya, *South Yemen depends on Soviet aid*. The verb aṡṡammad means *intend* or
do something on purpose, e.g., hu aṡṡammad yrammiṡni, *he intended to hurt me*.

VOCABULARY

NOUNS

Singular

hukm <i>m.</i>	rule, government
hukūma <i>f.</i>	government
niḍām <i>m.</i>	law, system, order
hizb <i>m.</i>	party
ra'īs <i>m.</i>	president
gamhūriyya <i>f.</i>	republic
ʿaḍw <i>m.</i>	member, organ (of the body)
gāmi'a <i>f.</i>	university
garīda <i>f.</i>	newspaper
ra'iy <i>m.</i>	idea, opinion
magalla <i>f.</i>	magazine
muṣālaḥa <i>f.</i>	reconciliation
iqtiṣād <i>m.</i>	economy
wiḥḍa <i>f.</i>	unity
ṣahyūniyya <i>f.</i>	Zionism
tawra/tōra <i>f.</i>	revolution
maqāla <i>f.</i>	article
muḥāfiḍ <i>m.</i>	governor, conservative
sha'eb <i>m.</i>	people
malakiyya <i>f.</i>	monarchy
dīn <i>m.</i>	religion
qawmiyya <i>f.</i>	nationalism

VERBS

Perfect

ḥakam	rule
qara	read
ṣār	become
ṣālah	reconcile
tahassan	improve
a/ittahad	unite
faddal	prefer
a/ittamad	depend

Plural

ahkām	
hukūmāt	
andīma	
ahzāb	
ru'asa	
gamhūriyyāt	
a'ḍā'	
gami'āt	
garāyid	
arā'	
magallāt	
muṣālaḥāt	
iqtiṣādiyyāt	
wiḥḍāt	
tawrāt/tōrāt	
maqālāt	
muḥāfiḍīn	
shu'ūb	
malakiyyāt	
adyān	
qawmiyyāt	

Imperfect

yihkum	
yiḡri	
yiṣīr	
yiṣālih	
yithassan	
yittahid	
yifaddil	
yiḡtamid	

tat'arad
raba'
ghayyar
a/istat'mal

contradict
tie
change
use

yit'arad
yirbu'
yighayyar
yistat'mil

ADJECTIVES

The plural of the following masculine adjectives is formed by adding the suffix -yyīn

Singular

shū'ī	communist
dīmuqrāṭī	democratic
gamhūri	republican
malaki	monarchical
siyāsi	political
ganūbi	southern
shīmālī	northern
ṣahyūni	Zionist
mu'tadil	moderate
rag'ī	reactionary
ishtrāki	socialist
qawmi	nationalist
ḥālī	current

Plural

shū'īyyīn	
dīmuqrāṭīyyīn	
gamhūriyyīn	
malakiyyīn	
siyāsiyyīn	
ganūbiyyīn	
shīmālīyyīn	
ṣahyūniyyīn	
mu'tadilīn	
rag'īyyīn	
ishtrākiyyīn	
qawmiyyīn	
ḥālīyyīn	

DRILLS

1. ʿesh hu niḍām hukūmat amrika? hukūmat amrika dīmuqrāṭīyya. What type of government is there in America? The American government is a democracy.

Substitute:

1. What type of government is there in Jordan? Jordan is a monarchy.
2. What type of government is there in Saudi Arabia? Saudi Arabia is a monarchy.
3. What type of government is there in Britain? Britain is a monarchy.
4. What type of government is there in Lebanon? Lebanon is a democracy.
5. What type of government is there in Japan? Japan is a democracy.
6. What type of government is there in Russia? Russia is communist.
7. What type of government is there in South Yemen? South Yemen is communist.

2. **alyaman alganūbiyya ʿindih niqām shūʿi.** South Yemen has a communist government.

Substitute:

1. Russia has a communist government.
2. Egypt has a socialist government.
3. Lebanon has a republican government.
4. Jordan has a monarchical government.
5. Libya has a nationalist government.
6. Israel has a Zionist government.
7. Germany has a democratic government.
8. France has a democratic government.

3. **ana aḥib atkallām ʿan assiyāsa.** I like to talk about politics.

Substitute:

1. I like to talk about the economy.
2. I like to talk about the government.
3. I like to talk about newspaper articles.
4. I like to talk about Zionism.
5. I like to talk about political parties.
6. I like to talk about my country.
7. I like to talk about my family.
8. I like to talk about international magazines.
9. I like to talk about God.
10. I like to talk about school.

4. **alyaman alganūbiyya ʿud adduwal alʿarabiyya rraḡbiyya.** South Yemen is against the reactionary Arab countries.

Substitute:

1. I am against his political views.
2. She is against the president.
3. The Arab countries are against Zionism.
4. They are against the government.
5. They are against this article.
6. Communism is against the Muslim religion.
7. He is against the democratic government.
8. Israel is against the Palestinian position.

5. **nahna kullana akhwān ʿarab, alqawmiyya lʿarabiyya tirbūna maʿ baʿd.** We are all Arab brothers. Arab nationalism ties us together.

Substitute:

1. We are all Arab leaders. Arab nationalism ties us together.
2. We are all Arab presidents. Arab nationalism ties us together.
3. We are all Arab countries. Arab nationalism ties us together.
4. We are all Arab sisters. Arab nationalism ties us together.
5. We are all Palestinian brothers. The Palestinian issue ties us together.
6. We are all Jews. Zionism ties us together.
7. They are all Arab presidents. Arab nationalism ties them together.
8. They are all Arab fighters. Arab nationalism ties them together.

SITUATIONS

1.

A. Did you read today's newspaper?

B. No, I didn't. Was there anything special?

A. There is a long article about the economy of Aden.

B. I will buy a newspaper on my way home in the evening.

A. I would like to know your views about the subject after you read the article.

B. It seems that you like the article, right?

A. I liked it a lot because it gives a good analysis of the economy.

B. I think I will judge it when I read it.

2.

A. How did you like the presidential elections?

B. My brother, there was a lot of Zionist pressure.

A. I think we as Arabs should not let our enemy interfere in any Arab country.

B. I hope the new president will order all foreign armies to leave the country.

A. I think the current Yemeni regime will support the P.L.O. and allow them to begin operations again.

B. How do the people of Yemen feel about that?

A. The Yemeni people are afraid to talk about politics.

3.

- A. Tomorrow is a holiday.
- B. What kind of holiday.
- A. It is Revolution Day.
- B. When was the revolution?
- A. It started in 1967.
- B. What kind of government did Yemen have before the revolution?
- A. The government, my brother, was in the hands of the rich, and it was under British control.
- B. Do you think that the people like the communist regime?
- A. People are not allowed to talk politics.
- B. I think so, but they don't like to be limited in the amount of food they buy.
- A. I know this is very difficult.

LESSON THIRTY

dars talātīn

DRILLS

REVIEW OF THE LAST FIVE LESSONS

1. mata abtadaḡat munaḡḡamat attahrīr alfaḡaḡīniyya? When was the Palestine Liberation Organization founded?

Substitute:

1. When was the communist party founded in South Yemen?
2. When did the War of the Setback start?
3. When did your school start?
4. When did the Palestinians leave their country?
5. When was the new president killed?
6. When were you born?
7. When did you change your political system?
8. When did the minister change the law?
9. When did your Christmas vacation start?
10. When were the Palestinians dispersed from their country?

2. muḡḡam alḡarīm yilbasu ḡhunna fi lyaman. Most women wear veils in Yemen.

Substitute:

1. Most Palestinians live in Lebanon.
2. Most men in Yemen wear skirts.
3. Most Yemenis don't like the communist system.
4. Most Yemenis don't like to talk about politics.
5. Most Yemenis like to bargain.
6. Most of the radical Arab countries boycott Egypt.
7. Most Arab countries want to fight Israel.
8. Most Yemenis don't have cars.
9. Most drivers in Yemen drive very fast.
10. Most Muslims don't like the communist system.

Ask and respond to the following questions in Adeni Arabic:

1. What type of government does America have?
2. Does America have political parties? What are they?
3. Is the political system in the People's Democratic Republic of Yemen similar to the system in America?
4. Why should all Arab countries be united?
5. Do they like to talk about politics?
6. Are the people of South Yemen free to talk about politics?
7. Does the Communist system conflict with the Muslim religion?
8. Why did the Arab leaders meet in Algeria?
9. What is the capital of South Yemen and where is it located?
10. What is the most important political problem in the Middle East?

2. *yā rēt bānkūn fī nafs aṣṣaf.* I wish that we would be in the same class.

Substitute:

1. I wish that we would be on the same team.
2. I wish that we would be in the same school.
3. I wish that we would be in the same university.
4. I wish that we would be in the same party.
5. I wish that we would be in the same country.
6. I wish that we would be in the same ministry.
7. I wish that we would be at the same meeting.
8. I wish that we would be in the same office.
9. I wish that we would be in the same war.
10. I wish that we would be in the same direction.

3. *ṭindana maḡmūḡat fuwaṭ kabīra.* We have a large collection of men's skirts.

Substitute:

1. We have a large collection of shirts for men.
2. We have a large collection of belts.
3. He has a large collection of pants.
4. They have a large collection of shoes.
5. She has a large collection of shoes.
6. She has a large collection of scarfs.
7. She has a large collection of veils.
8. My sister large a big collection of dresses.
9. We have a large group (collection) of Palestinian Commandos.
10. They have a large collection of stamps.

4. *aga lbuṭs wa ṣhallūna ila ṣṣhōki.* The police came and took me to the police station.

Substitute:

1. The police came and gave me a ticket.
2. The police came and took the driver to the hospital.
3. The police came and took the private to the station.
4. The lieutenant came and took the wounded home.
5. The general came and took the person who was killed to his family.
6. The police came and took the spy to the police station.
7. The sergeant came and took the plan to the brigadier.
8. The colonel came and took the ammunition to the army.
9. His mother came and took the gun to his father.
10. The private came and took the bombs to the ambush.

SAY IT IN ADENI ARABIC

1. I went to buy a suit, but I did not know my size. The owner of the place took my measurements. He gave me a very nice brown suit which they had received from France. I tried the suit on and it was my size exactly. The suit was very expensive and I bargained with the owner of the place and told him that I was a regular customer of his. After that, he said that just because I was his customer he would reduce the price by ten shillings. Then he chose for me a nice shirt to match the suit and a nice leather belt. The man showed me where I could buy a nice pair of shoes. Finally, I took my things and thanked the man and left.

2. Once I was walking outside the school. I saw a new student. His name was Umar. He came from another school. Umar played soccer very well. He was on the team of his school. Umar was nineteen years old and I was nineteen too. Umar and I were in the same class. He was very smart in math because his father helped him. I asked my teacher to help me in math before I took the final examination because if I failed, they would expel me from the team. But thank God I passed the exam and I was very happy. Then I went and bought a gift for Umar because it was his birthday. He had a very good party and a lot of food. When I left the party I said to Umar, "I hope you will be well every year."

3. Once my father and I were traveling to Oman. My father was driving very slowly. I told my father to drive fast, but he was afraid of the police giving him a ticket. We went to a gas station. We filled up the car with super, and the owner of the station cleaned the windshield and checked the oil and the water. The man showed us how to get to the main street. I started driving. I backed up and turned the steering wheel to the left and drove straight. When we got to the tunnel I forgot to turn right because my father was screaming at me when I was driving very fast. Frankly, I don't like to drive when my father is with me in the car.

4. In the year 1948, there was a war between the Arabs and Israel. Israel won the war and the Palestinians were dispersed from Palestine. They have lived in neighboring Arab countries since then. In 1967 there was another war between Israel and the Arabs. This was called the War of the Setback and Israel won again and occupied a lot of Arab territories. In the year 1964 the Palestine Liberation Organization was established. The Palestinian Commandos' main purpose is to fight Israel and Zionism until the Palestinians return to their land. They use terrorist activities instead of political negotiations. Most radical Arab countries send aid to the Palestine Liberation Organization in order to fight Israel.

5. South Yemen was a British colony. After the revolution they changed their political system. They wanted the people of Yemen to be equal. They have the communist system now, but the people are not happy. They have to stand in line to buy rice, sugar and other things. They cannot buy as much as they want. The government tells them how much they should buy. All religious men are against the communist system because communism makes them far away from God. South Yemen is one of the most radical Arab countries. The new system has a law forbidding the chewing of qat all week long except on Thursdays afternoons, Fridays and holidays.

GRAMMATICAL APPLICATIONS

CONJUGATE THE FOLLOWING IN BOTH THE IMPERFECT AND FUTURE TENSES:

VERB	PERSONAL PRONOUN	IMPERFECT	FUTURE
saqat			
nasa			
kharag			
agtāz			

ragaz
ghash
jarad
qafat
naqqas
garraab

MATCH EACH OF THE FOLLOWING WORDS WITH ITS ENGLISH EQUIVALENT:

ADENI ARABIC WORD

1. qadiyya
2. naksat assabga w sittin
3. qānūn
4. dōla
5. mandūb
6. tōra
7. fidā-i
8. muṣālaḥa
9. bunniyya
10. qawmiyya
11. ṣhamīz
12. muṣāḥadāt sufyātiyya
13. zabūn
14. asliḥa
15. minḡānak
16. muḡāfiq
17. siyāsi
18. aqḡaffa lgharbiyya
19. muḡtadila
20. maḡāla

ENGLISH EQUIVALENT

1. nation
2. representative
3. case, issue
4. governor
5. law
6. the War of the Setback
7. shirt
8. revolution
9. commando
10. Soviet aid
11. customer
12. weapons
13. for your sake
14. article
15. moderate
16. political
17. nationalism
18. brown
19. West Bank
20. reconciliation

Give the comparative of the following adjectives:

<u>POSITIVE</u>	<u>COMPARATIVE</u>
katîr	
zağîr	
şawîl	
muhim	
nađîf	
kabîr	
ğhâli	
rakhîş	
baçîd	
aswad	
ağmar	
aşfar	
gadîd	
şağb	

Write a paragraph using the following words:

mağaişa haq albatrül, bábür, galan, rêwis, quddâm, salîş, mumtâz,
bughda, sâni, shâriç ra'îsi, shitti mukhâlafe, ashshurçi haq
almurür, iğşir, danqalâs, tarammaç, rabsşa, sad, shûki, hâmi

GIVE THE REGULAR MASCULINE AND FEMININE PLURALS FOR THE FOLLOWING:

<u>SINGULAR</u>	<u>MASCULINE PLURAL</u>	<u>FEMININE PLURAL</u>
muçallim	muçallimîn	muçallimât
muslim		
fidâci		
falaştîni		
yamani		
muwadqaf		
mandûb		
sawwâq		
khayyât		
murayyish		
sûri		

GIVE THE BROKEN PLURAL AND INDICATE THE GENDER OF THE FOLLOWING:

<u>SINGULAR</u>	<u>BROKEN PLURAL</u>	<u>GENDER</u>
hurma	harîm	feminine
waraqa		
îalib		
umma		
hal		
dôla		
waşan		
gambiyya		
sêf		
gäsüs		
maqûl		
qunbula		
siçir		
zabûn		
gild		
<u>shamîz</u>		
hizb		
niqâm		